

A Suruey
Of the Booke of Com-
mon Prayer,

By way

Of 197. Quæres grounded vpon 58. places,
ministring iust matter of question, with
a View of *London* Ministers excep-
tions. All humbly pro-
pounded,

That

They may be sincerely answered:

Or els

Offences Religiously removed.

1. Cor. 4. 19. 20.

I will come to you shortly if the Lord will, and
will know, not the wordes of them that are puffed
vp, but the power.. For the Kingdome of God is
not in word, but in power.



Anno Dñi 1606.

ASTEN LENOX TILDEN FOUNDATION

THE NEW YORK PUBLIC LIBRARY

ASTEN LENOX TILDEN FOUNDATION

THE NEW YORK PUBLIC LIBRARY

ASTEN LENOX TILDEN FOUNDATION

THE NEW YORK PUBLIC LIBRARY

ASTEN LENOX TILDEN FOUNDATION

THE NEW YORK PUBLIC LIBRARY

ASTEN LENOX TILDEN FOUNDATION

THE NEW YORK PUBLIC LIBRARY

ASTEN LENOX TILDEN FOUNDATION

THE NEW YORK PUBLIC LIBRARY

ASTEN LENOX TILDEN FOUNDATION

THE NEW YORK PUBLIC LIBRARY

ASTEN LENOX TILDEN FOUNDATION

THE NEW YORK PUBLIC LIBRARY

ASTEN LENOX TILDEN FOUNDATION

THE NEW YORK PUBLIC LIBRARY

3

To the high and mightie King IAMES, by the grace of God, King of great Britaine, Fraunce, & Ireland, Defendour of the faith, and in all causes, ouer all persons, both ecclesiasticall and temporall, next vnder Christ, supreme Gouvernour, the most humble Petition of a religious welwiller to faithfull Ministers suffering too much for not yeelding to a lawlesse subscription, and need-lesse, (if not superstitious) ceremonies.



Borne Lame not (dread So- uereigne) distressed, yea oppressed suiters to be importunat with your Maiestie. Who only, of all powers v- pon earth, can heale

Oppressioⁿ the Kings euill. Is not the name of God imparted to your Highnes, that you should imitate him, by whom you are so cal- led, In suffering the importunitie of such suiters, & granting (at last) a grations an- swere to iust complaints? Alas, They must preuaile with your Maiestie, as la-

4 The Preface.

oob did With the Angell, by Prayer and Teares, or no Way.

Ministers of Lincolne Diocesse exhibited to your Maiestie a large and learned booke conteyning reasons, Why they could not, With a good conscience, subscribe, or conforme to the booke of common Prayer, and they were not regarded. Ministers of London and the suburbs presented to your view a brief collection of corruptions in the same Booke, and Ma. Smith one of them, who presented the same, was committed. To say nothing of the petitions of other Ministers, Knights, Iustices of peace, people, and the commons assembled in the first sessions of this Parliament, in behalf of their faithfull Pastours, Teachers, and Fathers in Christ, which were without such apologeticall Writings.

Lo here a Suruey of the booke of Common prayer with this most humble petition, both framed without the assistance or priuity of any Minister, yet beseeching your christian Maiestie, in behalf of aboue 260. godly Preachers deprived, suspended, interdicted, not admitted, admonished, imprisoned, degraded, or excommunicated, and of many mo (for the conscience can not be compelled) looking for like seneritie, and
that

The Preface.

§

that not for treasonable practises; scandalous behaviour; corruption in doctrine, or negligence in preaching, but only for not subscribing, or not conforming according to late Canons, canonized by few other, then Diocesan Bishops, Deanes, Archdeacons, and Non-residents, all excepted against, as being by the Word, no approved members of the visible Church of Christ, in respect of the outward administration thereof, described in the Word as they be Diocesan Bishops, Deanes, Archdeacons, or Non-residents, and such canons, as, even, in the requisitions themselves, are contrary to the lawes of this Land; In behalfe also of their wyues and children amounting to thousands, and of many congregations, which are as Sheep without Sheepearde; That your most Christian and learned Maiestie would vouchsafe to reade this Suruey With patience and diligence, & (at last) to enter into a gracious consideration of the common cause of so many complainants, and such, as in whose behalfe the King of Kings thus saith; Touch not mine annointed, & do my Prophets no harme. Which charge is to bee regarded of the mightiest on earth, Seing in the same Scripture it is authentically recorded, That hee

reproved Kings for their sakes.

Blessed be the Lord God of Israel for his wonderfull delivering your most excellent Maiestie, your grations Queene, your Royall issue, and the whole state from the most diuelish designe of trayterous Papiſts, that euer was heard of, O praise the Lord, and magnifie him for euer! Offer to God the sacrifice of thanfulness, in reſtreigning the remnant of the Archbishops rage against the most vigilant Watchmen in Israell. I call it th' Archbishops rage for howſoeuer other Bishops do execute as much as he, yet they do it as it were by conſtreint, except some few denoted to the Archbishops humour.

Consider (most worthy King) With wisdom and compassion how they haue bene oppressed, and the Papiſts thereby incouraged. Are they not oppressed when they are deprived of their benefices (which bee their free-holdes) altogether without law? Are they not oppressed, whē by canon (contrary to Magna Charta, the Law of nations, light of nature and all reason) they are not suffered to prosecute their appeales? If Bishops might by law deprive Ministers of their benefices, for not subscribing or not conforming according to the late canons,

The Preface.

7

Why dare they not suffer the law (which your Maiestie at your Coronation, did sweare to maintaine) to haue due course? It is not for want of power! And therefore what need the Archbishop to lay M. Smith (before named) fast in the Clink, that Bird, accused (not without prooffe) of false doctrine, a scandalous life, & blasphemous speeches, might get possession of his parsonage-house?

Who is able to recompte and describe the grienous vexations, whereby they daily presse, & oppresse peaceable, and profitable, though not conformeable, Preachers; By proceeding against them, Ex mero officio, without accusers, without witnesses. They deale not so with Papists; with the Arch-priest & his assistants; with Atheists; with notorious offendours; with scandalous ministers especially; for their accusers must proue well or pay well. By deteining them in prison, weekes, moneths, yeares, without baile or manprise, and that also contrary to law; By putting them to all the charges they can; By making them dance, attendance, and to make many a long & weary ioureny; and by reuiling them, as if they were no Ministers, no Christians, no subjects; In so much as Pulpits, stages, and

stationers shoppes are, (by the sonnes of Be-
liall and these encouraged by the example
of their superiours) furnished with bitter
invectives, scurrilous iestes, and slaunde-
rous discourses against the faithfull ser-
vants of Iesus Christ.

Yea two Popish fellowes assaulted M.
Lea, a reverend Preacher; and about 64.
yeares olde, even in Prison, yea the B.
chargeable prison, called the Gate-house,
where hee had lien long for not taking the
lawlesse selfe-accusing oath Ex officio, they
called him Puritan; rent his Bible; cast it
out of the window, & beat him so (threat-
ning death, if they had him els where) that
the good olde man lay bedred eight or nine
dayes after. A large volume of the Arch-
bishop and other their exorbitant courses,
may (happely) bee published hereafter, if
things be not amended. In meane time it
may be demaunded of th' Archbishop: If
Ministers may be thus deprived of their
livings; tortured with th' oath Ex officio, &
imprisoned by ecclesiastical authority with-
out Law, why are Lawes made, & of what
authoritie be Parliament? or, is ecclesiasti-
call authoritie transcendent and lawlesse?
or, be Ministers (the servants of the High-
est) so base creatures that they only may bee
so abused?

But

The Preface.

9

But is it not high time (O gratitious Sovereigne) that as an other David, you deliver the Lambe out of the Lions mouth, that the blessing of them, who are readie to perish, may come upon your Maiestie, as it did upon faithfull Iob? If not, (which God forbid) Alas, Alas, It is feared, that, as the diuell drew on God frō one tryall to another to be made upon poore Iob, so the Archbishop and some other accusers of the brethren (but excusers of Papistes, as they may) will draw on your Maiestie from triall to triall, even unto bloud, if they can, suggesting that Ministers stand out, only upon this and that hope.

But better things are hoped for of your Maiestie, ever disposed to mercy, & which hath protested equall loue and honour to learned and graue both formalistes, and reformistes, yea, that after you haue seene the uttermost of the Archbishop his violence, you will imitate God most mercifull, and not only reserue afflicted Iob a line, but restore him also to his former, if not a better state.

As for the incouraging of Papists, by the Oppression of faithfull Preachers so grievously persecuted, and slanderously traduced under the name of Puritanes, your
Ma.

Maiesties renowned wiselome can not be so preiudged of any, but that it must (of necessitie) bee supposed, that you see well enough, how the Putting downe of Puritanes (so called, that is, all such, as hate all communion with Antichrist, that so they may be the sonnes and daughters of God) is the Setting vp of Papists, and the Incouraging of such Puritans, is the Discouraging of Papistes, and that therefore some close friends of papists, indeavour to weaken protestants by division, and to divert your Maiestie from persecuting their popish clients (though they be both dogmatically, and practically daungerous to your Crowne and Dignitie, to Religion and State) by exaspering your Maiestie against such Puritans, especially Ministers.

For doe not the Papistes esteeme the Puritans to be their chiefest opposites, both for will and power? Whereas they call Protestants, Calvin-papists, as having their church government from them, and maintaining ceremonies retained, only by their grounds. And Doleman deciding the question, whether Papist, Protestant, or Puritan were most likely to prevaile, in disposing of this Crowne, if (according to their plotting) there had bene shuffling for it; esteemeth

seemeth the Protestant a weake partie, as consisting chiefly of Bishops and such as depend upon ecclesiastical promotions. Whereas (in his opinion) most noble men, & gentlemen of spirit, action, & religion, London (heretofore swaying the state in like case) and all cities and good townes, where is diligent preaching, bee Puritans, or incline that way, because their religion seemeth most perfect, And therefore Bristow saith that all sound Protestants be Puritans in heart. Whereof, in sundrie Popish treatises, this reason is given. Because a sincere Protestant can not stand fast to his owne groundes, but will, yea must incline to Puritanisme, that is, to a desire to haue the Church ridde of all the reliques of Rome.

In regard of this so feared opposition, the Quodlibets were so fiercely bent against Puritans, and the traiterous papists purposed to haue charged Puritans with their now discovered Diuelish gunpowder designe, That so they might prouoke ordinary protestants, especially the enraged multitude against them, by such confusion and massacring one another, to make way for the forces of the Infanta. But the advice of the Wardword too closely followed by Dolemans fauourits, doth cleare this point, viz.

That

That Puritans be kept downe till the Catholike partie haue also some poise, and sway in the balance against them.

These things well considered it can not be, but that your Maiestie will Iudge the silencing of so many, and so generally and worthily respected Preachers, to be as dangerous to Religion and the State as taking away bandogges & oratours from Demosthenes his sheepe and the cittie of Athens. For by them Papiſts their workes of darkenes were and may bee more generally, and effectually discovered, and reprov'd, and true Protestants their hearts & hands more soundly and surely knitt and ioyned together, against the common adversarie.

And not onely so, but your Maiestie of admired sagacity will suspect the Archbishop his paradox, That reade prayer is more necessary than preaching in their Churches. Because (forsooth) they be so well established. And the rather may your Maiestie suspect, because Ministers are by two Canons dangerously, though not simply forbidden to preach: For the 49. Canon forbiddeth them to preach in their own cares, without a license, notwithstanding their ordination confirmed by law inioyneth & requireth that duety; and the

72. Canon forbiddeth them to holde meetings for Sermons in market townes without speciall license, notwithstanding they haue pastorall charges neere the said market townes, and for many yeares in many places haue so preached viz. by turnes, and donne much good. Nay, I dare say your most prudent Maiestie will think all little inough to prevent treasons, When you remember what hath bene publikely written to your self in the Reformation of a Catholike deformed, viz. When Papists shall see no hope, &c. God knoweth what that forceable weapon of necessitie may con-
streigne, & driue men into at length, and, There is now much more helpe at hand, if any resistance should be, then was in Constantius time, and, There are in England very many catholike recusants, and catholikelie affected in every degree, not only of the temporalty, but in the clergie also, hardly also of the highest degree of honour to be excepted. If your Maie-
stie shall obserue, how the late disappointed complor doth answers to the saide threatning, and bragging: But especially, if you will be pleased to understand, that the designs of Papists concerne your Maiestie most neerly.

For in the Quodlibets, it is hoped, That the Pope (to whose right the disposing of this Crowne (as is there most traiterously affirmed) doth belong) wil giue the Papists leaue to choose such a King, as will submit himselfe vnto the Pope; and, in the Manifestation of bad Spirits, it is affirmed to bee a principle, demonstrated in Dolemans conference, to be most true, christian, religious, and necessarie, that true Religion (that is to say Catholike) is necessarily required in all pretendors, that Must, or May be admitted by catholike subjects, and therefore a catholike can not possibly, according to the sinceritie of his religion (though otherwise hee loue, and reverence the King of Scotland neuer so much) wish or desire his preferment over Catholikes, while he remaineth of the opposite religion. But Philopater, of all other, is to be heeded. For he saith plainly, That it is agreed amongst lawiers, and diuines, that if a Prince faile from the Roman faith, and indeavour to withdraw other; Subjects may, and ought to oppose themselves, and depose their Princes, if they haue force.

So that your excellent wisdom may perceiue that Papists their pretended acknowledging your Maiestie to be, by S. Margaret

garet (long since) *Queene* of Scotland the true inheritor of this Kingdome by the Saxon bloud, is very reasonable: For thereby they would avoid your most lawfull title from the Lady Margaret, King Henry the 7. his eldest daughter, ioyfully recognized by Parliament, & gull your Highnes with an antiquated title, easie to bee reiected, if ever (which God forbid) the Spanish pretended title, so much advanced by Doleman & by them in no wise to be impeached, Because the Pope, the now King of Spaine, & his father haue assured it (as they could) to the Infanta; If ever (I say) the Spanish pretended title may bee brought by their treasons, to be decided with fire and sword.

O generation of Vipers, Worthily reproched in the Starre chamber. When Paund was censured, but unworthely favoured in the Eschequere; Who hath perswaded your Maiestie to pardon their seducing Priests (trumpeters of treason) and that after due conviction, & notwithstanding your Maiesties proclamation of the 22. of Februa. in the first yeare of your Maiesties happy Reigne, Which leaveth them to the penaltie of the law, Without hope of any favour, or remission from your Highnes, if they be taken in any of your Dominions

nions, after the 19. of March then next following: Whereas Preachers not yeelding to conformitie were commended the same Star-chamber day, for honest men, & good Preachers, yea such as the gravest of Whom your Maiestie would first preferre to Bishoprikes, if they would cōforme: Yet these men are proceeded against indeed, and in earnest, vnder colour of your Maiesties Proclamation dated the 16 of Iuly 1604. and that by rigour of law, or rather without law, and not reclaimed by arguments, and all wayes of gentlenes, as in that Proclamation is requird. And canons are mounted chiefly, if not only by the will and skill of the now Archbishop with advise of Bluet the Priest, or may be not to batter the tower of Babel; but of purpose, to make a breach in the Church of God. Be the Papists so senceles that they can not perceine; or so dull, that they will not make use of this dealing?

Judicious Sovereigne, in many things (with honour) you haue professed to follow the worthy steps of renowned Queene Elizabeth herein, oh herein imitate, nay, emulate a woman of so blessed memorie; who, at the humble sute of her commons assembled in Parliament, in the 14. yeare of her

most

most happie reigne, signified her grations pleasure to be, that Ministers should not be molested for ceremonies, but maintained to the discouragemēt of papists. So that shee would never haue suffered such a havocke of diligent Preachers to be made in so short, & dangerous a time. Was it not your Maiesties sentence in the cōference, Subita euacuatio est periculosa? Oh the, for Christ his sake, manifest regard of his ministers, zeale for his house, and loue to his people, by restoring their Pastours, and Teachers, who may stand in the gappe against the wild bore which would roote out the Lords vine.

That your Maieſtie may be the rather moved so to do, vouchsafe to examine the booke of Common Prayer, which is, as it were, the Helena of Greece, & cause of all these controversies, & View well this Suruey, So shall your admired wisdom (I dare say) see much matter of scruple to tender consciences. For I presume your Maieſtie will iudge according to that you haue written and published; viz. About all (then) my Sonne, labour to keep sound this conscience, which many prattle of, but over few feele; Especially be carefull to keep it free from two diseases, wherewith it vseth often to be infected, to wit, Leprosie, and

Superstition, &c. By superstition I meane, when one restraines himselfe to any other rule, in the service of God, then is warranted by the word, the only true square of Gods service. *If this be true, let not your Maiestie be now deceived by the Popish argument of supposed antiquitie, as Iosua was with the old and mouldie bread of the Gibeonits. For whatsoever wanteth the primitive truth of the Gospell is so much the more rotten, by how much the more ancient it is. And the rather (O christian King) take heede, because Antichrist began to worke, even in the Apostles their dayes. Therefore say from the hart, Christ is mine antiquitie, and iudge accordingly.*

By your Maiesties said Proclamation of the 16. of Iuly 1604. Bishops are required to reclaime Ministers by arguments, proving that the governmēt of this church of England, as well as the doctrine thereof, is agreeable to the word of God. Which is a sufficient evidence, that your Maiesties iudgement, touching Superstition, is still the same; and that your Maiestie would not maintaine the service Booke, but that you suppose all things therein contained, & by the Archbishop so urged, to be agreeable to Gods word.

Now then (O noble King) command the
Arch-

Archbishop to answer this Suruey in syn-
ceritie, and to iustifie the Service booke by
the word of God: If he, or other for him do
so; Then maintaine it still in the name of
God; But if he fall to shifts, which may bee
supposed; Because amongst all the bookes
lately published by his manpleasing Advo-
cates there can not be found one argument
directly and soundly concluding out of the
Word the lawfulness of any one thing in cō-
troversie, but cavils to shift of arguments
giuen against unwarranted, vnnecessarie,
superstitiously abused, and scandalous cere-
monies: Then most gracious & religious So-
ueraigne, may it please you to remeber that
in your Proclamation of the 5. of March in
the first yeare of your most happie Reigne
you professe to be Nice, or rather ielous,
that the publike forme of the service of
God should be free, not only from blame,
but from suspicion, and either to follow the
worthy example of King Edw. the 6. who,
in the 5. yeare of his Reigne, reformed the
booke of Common prayer, which was esta-
blished by the authoritie of Parliament in
the second yeare of his owne Reigne, & iu-
stified by the same preface, & the same Dis-
course of ceremonies, which be in the booke
published by your Maties authoritie: Or to

establish the Liturgie which is in Scotland.

This later is the rather to be desired. For by the abridgmēt of the ministers of Lincolne Diocesse, their book exhibited to your Ma: & by this Suruey many things in the cōmunion book are excepted against, as not agreeable to the word of God. But it is not known that ever any professour of the Gospell excepted any such thing against that liturgie.

The Communion booke, as it hath ministered matter of contention, from the first hatching thereof out of the Latine service, (as K. Edw. the 6. writeth to his rebells of Cornewal) which cōtention may appeare by the said Discourse of Ceremonies, the scandalous breach amongst the exiled for the Gospell in Q. Maries time, at Franckford, & the persecution that hath bene frō about the seventh yeare of Q. Eli. reigne unto this time; So it will be ever the fuell of that fire. For the Samaritans, who will not worship God, but as their Fathers did, & the Iewes, who make conscience of Gods ordināces, can never agree. But Amaziah the high Priest of Bethel, will be ever putting at Amos the Lords faithfull Prophet, and Amos will be ever prophecyng against Amaziah.

To say nothing that by reason of this booke the English Churches differ from all other
refo-

reformed churches; Whereas if that Liturgie were established as well in England, as in Scotlād, there would be a sweet harmony, as with al other reformed churches, so amongst our selues, seing nothing is excepted against it, as not agreeing with the word of God.

Moreover, if your Maiestie maintaine this booke in England and that Liturgie in Scotlād, the many Ceremonies in England, and the simple forme of church policie in Scotland, how can you bee perswaded to haue a perfect vnion? Doth not the Scripture shew, that Gods people, of two Kingdomes, should become one, because they should haue but one King, even Dauid his seruant? And that they, so vnited, should haue but one hart, because they should haue but one way of worshipping God? The reason hereof Christ gaue to the woman of Samaria, viz. The houre is come, when all men shall worship the Father, who is a Spirit, neither by the traditions of the elders, nor the ceremonies of the Iewes, but in Spirit, without carnall rites, & in truth without signifying (but not sealing), shadows. If then the God of peace be the onlie peace-maker of Israel. Your Maie stie can not assure your selfe of a perfect peace betwene these two Kingdomes, though uni-

ted, & made one, more then hath bene, & is (only) in England, except Christ be absolute King as wel in one nation, as in another, & haue, in both, one & the same Church policie, & way of seruice sanctified by his Word.

To say nothing of the pride of the Archbishop, who can not but thinke his honour blemished, & his authoritie not surely confirmed, till Scotland be conformed. And on the other part, Ministers & Professours in Scotland will stand for their Liturgie and Discipline, as being more apparantly agreeable to Gods Word, & conformable to all the best reformed Churches. But this remarkable record of holy Writ is worth your Maiesties remembrance & good consideration, viz. That the Kingdome was quiet before Aſa: because hee tooke away all scandalous monuments of idolatrie, & commanded Iudah to do according to the law of the Lord.

Besides, May it not seeme a monstrous deformitie in gouernment, that in one Island united vnder one King, there should be two so differēt Church-policies, & Liturgies, one deriued from, and conformable vnto the Synagogue of Rome, the other deriued only from the pure fountaines of holy Scripture, and conformable (as is saide) to all the best reformed Churches?

But D. Couel in his published Epistle to the Earle of Northampton, reporteth, that your Ma^{tie}.purposeth to conforme the Churches of Scotland to these in England. But hee is thought notably to abuse your Ma^{iestie} by impudent presumption. For is it not generally knowne that your Ma^{iestie} bath, by subscription, sworne to maintaine the discipline, and liturgie in Scotland in these wordes? To the which (viz. the reformed Church in Scotland) we ioyne our selues willingly in Doctrine, Faith, Religion, Discipline, & vse of the holy Sacraments, as a liuely member of the same with Christ our head; Promising and swearing by the great name of our Lorde, that wee shall defend the same according to our vocation and power, all the dayes of our our life, vnder the paine contained in the Law, and daunger both of body and soule in the day of Gods fearefull iudgement.

If then Kings ought to relieue the oppressed, and Ministers, the faithfull servants of Iesus Christ be oppressed, for refusing (only of conscience, as they are readie to swear, if your Ma^{iestie} shall so require) to subscribe, & conforme according to the Canons. If by their oppressio Papists be encouraged, religion, and the State, but especially your

Maiestie be indaungered; If there be great need of their ministry in these most daungerous times; If your Maiestie vpon diligent reading, & due cōsideration of this Suruey and other Treatises exhibited to your Maiestie, & iudging according to the same rule, which you haue published, shall find many things in the booke of Cōmon prayer, (which is the seruice of God) to be not agreing with the word of God, therefore (by your Ma: rule) superstitious; and if it be (therfore) necessary, that your M. either imitate K. Ed. the 6. in reforming the same, Or rather, for sundry reasons, to establish here the Liturgie of Scotlād, I hope, & est-sones most humbly pray, that your gracious M. will be moued, in Christian compassion; to restore so many godly Preachers, & to restraine the Archb. frō persecuting them hereafter only for not yeelding to a lawlesse subscription, & needlesse (if not superstitious) ceremonies.

The King of Kings preserve your excellent Maiestie, your gracious Queene, and Royall issue, from traitours, flatterers, and Machiauellists, and from all wicked conspiracies, and the Holy one of Israell sanctifie and make your Highnes a worthy instrument of his glorie, & his Churches good, for Christ his sake. Amen, Amen.

Certaine

Certaine Quæres touching
 the booke of Common
 Prayer explained by the Kings
 Maiesties authoritie, where-vnto
 satisfiing answeres bee humble
 prayed, in behalfe of many scrupu-
 lous, yet faithfull Ministers, suspen-
 ded, deprived, or fearing those grie-
 uous censures, for not yeelding vn-
 to the same.



Hristian Reader, vn-
 derstand, that here
 be not propounded
 so many Quæres as
 might bee, neither
 anie of a malicious
 mind to deprauē the
 booke of Common prayer published by
 authoritie; Be intreated to cōsider these,
 (as they be propounded) charitably and
 carefully; Remember the Quære when
 thou readeſt the Inducement, and the
 words of the booke, when thou readeſt
 the Quære and take knowledge, that the
 Author meaneth by (2. E.) and (5. E.)
 bookes of Common prayer established
 by Actes of Parliament; the former, in
 the

the second, th' other in the fifth yeare of King *Edward* the sixth, by (K. B. the booke now explained by his Maiesties authoritie, by (Canons), the Constitutions of the Convocation 1604. and by (Art) the Articles of Religion agreed vpon Anno 1562.

Or. of read.
the Scrip.
sect. 1, 2, 4.

1. The old Testament shall be read through every yeare once, except certaine books, & chapters, which be least edifying, & might best be spared, and therefore be left viread. The new Testament shal be read thrise, except th' Apocalyps. And it is to be noted, that whensoever there be any proper Lessons appointed for the Sundayes or for any feast moueable, or vnmoueable, then the Lessons appointed in the Calender, shall be omitted for that time.

Quar. 1.

Quz. Whether Protestants do not sinne in defrauding Gods people of some bookes, and Chapters of holy Scripture, as well as Papists, in defrauding them of all.

Induc. 1.

Seeing the most part of people neuer heare the Scriptures reade, but in the Church

Order of Reading.

27

Church, and it is written. *Stand in the Court of the Lords house, and speake unto all the Citties of Judah, which come to worship in the Lords house; All the words which I comend thee to speake unto them, keepe not a word backe.* And in another place, according to the Bible read in Churches (b) *Though it bee but a mans Testament, yet if it be allowed, no man reiecteth it, or addeth thereto.* But of the Apocalyps most plainly & particularly, (c) *Blessed is he that readeth, & they that beare the words of this Prophecie.* And (d) *If any man shall diminish of the words of this Prophecie, God shall take away his part out of the booke of life.*

a Ier. 26.2

b Gal. 3. 15

c Reu. 1. 3.

d & 22. 19.

Secondly whereas in place of 182. chapters Canonical left vnread, there be 134. out of the Apocrypha appointed by the Calendar to be read. And of proper Lessons 32. be taken out of the Apocrypha. If Eccle. on the six & twentieth & twentie seauenth of December do signifie Ecclesiasticus, as it doth in all other proper Lessons.

Quære. Whether there be lesse edifying in any part of the holy Scripture, then in the Apocrypha.

Quær. 2.

Seeing it is auowed by Paul (e) *That*

Induc. 1.
e 2. Tim. 3
16, 17.

the whole Scripture is given by inspiration of God, and is profitable to teach, to convince, to correct, and to instruct in righteousness, that the man of God may be absolute. Whereas so much cannot be averred of any part of th' Apocrypha.

Quære. 3. Whither this leaving so many
canonicall chapters unread, and reading,
for them, the Apocrypha, be an holy, rea-
sonable, & acceptable serving of God, ac-
ording to that which is required Rom.
12. 1. Eph. 5. 2. Or not rather a preaching
of man, and a reiecting of God, in so great
a portion of holy Scripture, from being
preached in his Church.

Induc. 1.

Seeing reading of chapters is part of
Divine service. For in the preface of the
Communion booke it is said: Here you
have an order for prayer (as touching the
reading of holy Scripture) more profitable.
And by the Canon. In the time of every
part of divine service, due reverence is to
be used, and namely, When the Lord Jesus
shall be mentioned; which is to be vnder-
stood at the reading of Lessons, Epistles,
& Gospels: For at the reading of Pray-
ers, people must kneele by the same Ca-
non, which, in regard both of kneeling
at prayer, and of cursey at the name of
Jesus

Jesus, is a reviving of the 52. Injunction;

Seeing by this service of God, not only Canonical Scriptures, which (f) came not of private interpretation, but were written by inspiration, are reiected, as being least edifying, and such as may best be spared; But also th' Apocrypha received, yea so, that of 172. chapters but 38. be omitted. Some of them, but none of th' old Testament, are by the Calendar, to be read thrise in a yeare, and vpon Feasts moueable, and vnmoueable 29. Canonical chapters giue place to so many of the Apocrypha. And in the yeare 1605. (the feast of S. Michaell (so called) falling on a Sunday) two proper Lessons Canonical appointed, according to the Statute of 1. Eliz. c. 2. gaue place to so many out of the Apocrypha contrary to the Statute. vide Quæ, 12. and 13. Whereas in the Admonition before the second tome of Homilies Ministers are advised to chage some chapters of the old Testament into other of more edificatiõ, in the New, but no such leaue given touching the Apocrypha. And all this, notwithstanding there bee in them sundrie grosse errors and corruptions, (* in an other Treatise particularlie discovered: for some of which

2.

f 1. Pet. 1.
20. 21.
2 Tim. 3. 16

* Abridg. of
Lincol. Mi-
nisters. Ex-
cept. 1. arg.
2. reas. 6.

g Rep. of
confer. p. 61

which corruptions the 5. 6. & 8. chapters of *Tobie*, the 14. of *Daniel*, and peeces of *Dan.* 13. and of *Ecclesiasticus* 46. appointed to be red in the Calendars of 5. E. and of the Communion booke which was in vse in *Q. Eliz.* Raighe, are left vnread in the K. B. (g) Because his Maiestie would not haue any Apocrypha, where is any errour, to be read at all; and,

3.

h Mal. 1. 14

i Act. 15. 21

Seeing hee is cursed as a deceaver (h) *Who hath in his flocke a male, and sacrificeth to the Lord a corrupt thing.* And the Spirit saith evidently; (i) that *Moyse* was preached because he was read in the Synagogues every Sabbeoth day.

Quer. 4.

Quære. Whither reading of the Apocrypha in diuine service, be not contrarie to that which is said in the preface of the Communion booke, viz. Here are left out many things, whereof some be vntrue, some vncertaine, some vaine, and superstitious, and, Nothing is ordeined to be read, but the very pure word of God, the holy Scriptures, (as Psalms, Lessons, Epistles and Gospels) or hat which is evidently grounded vpon the same, as Homilies, Exhortations, Confessions, & Prayers, and, contrarie to the title of this rubrique

brigue, viz. The order how the rest of holy Scripture (beside the Psalter) is appointed to be read.

If it be said that the Apocrypha be holie Scriptures, or holy writings.

Quære. Whither they be holy Scripture, Quar. 5:
in such sort and sense as the Psalmes bee,
so as they may be said to be a part of the
old Testament, and the very pure word
of God, their errorrs and corruptions (for
which some of them bee put out of the Ca-
lendar) notwithstanding, yea to be called
(by an excellencie) the holy Scripture.

Seeing his Maiestie perswading his Induc. 1.
 Sonne diligently to reade the Scripture,
 writeth of the Apocrypha thus: (k) *And* k Bas. dor. p. 9. 10.
as to the Apocryph-bookes I omit them,
because I am no Papist, & indeed some of
them are no wayes like the ditement of the
spirit of God. If his Maiestie would not
 commend the Apocrypha to his Sonnes
 private reading, why should any com-
 maund them to be read publikely in Di-
 uine service?

Seeing our Lorde and Maister Christ 2.
 Iesus meaneth the old Testament & not
 the Apocrypha, when he saith, (l) *Search* 1 Ioh. 5. 39
the Scripture.

Seeing the 6. Art. speaketh plainly 3.
 thus:

thus: *In the name of the holy Scripture, we understand those Canonick bookes of the old and new Testament, of whose authoritie was never doubt.* From which the Apocrypha are not only devided, in that article, as writings which cannot be applyed to th'establishing of any Doctrine, but distinguished also by this word (Apocrypha) in the Church Bible.

4.

Seeing the fire, wherewith *Nadab & Abihu* offered incense, and were therefore destroyed, is called (m) *straunge fire* because it was not of the fire which came downe from heaven.

m *Leu. 9. 24*
& *10. 1. 2*

If then the Apocrypha be not holy Scriptures, or holy writings, in such sort and sense as the Psalmes be,

Quar. 6.

Quære. Why other Ecclesiasticall stories, and Godly writings, not charged with so many grosse errors, and corruptions, yet written by godly & learned men, (but not inspired) may not be read in divine service, as well as the Apocrypha;

Quar. 7.

Quære. Whither simple people may not by this doubtfull speaking, be induced (& so abused) to thinke the Apocrypha to be the Holy Scripture indeed, and

Quar. 8.

Quære. Whither this dealing bee not contrarie to this divine commandment,

The

(n) The Prophet that hath a dreame let him tell a dreame; and he that hath my word, let him speak my word faithfully; what is chaffe to wheat saith the Lord?

Quære. Whither the Calendar, or this Rubrike touching omission, be to be followed? *Quer. 9.*

Seeing the Calendar doth not omit any Lesson appointed in regard of any proper Lesson, but only putterh it ouer, to the next day, & continueth the course of reading.

2. Yee must note that the Collect, Epistle, and Gospell appointed for the Suunday, shall serue all the weeke after. *Ord. of read. sect. 5.*

Quære. Whither the Epistle and Gospell must be said either on Sunday, or weeke-day, which is not festivall when there is no communion. *Quer. 10.*

Seeing the service for Baptisme, Marriage, Churching, Visiting the sicke and Buriall is not to bee said, but vpon respectiue occasions, and the Collect, Epistle, and Gospell be placed in the order of administring the Lordes Supper, as principall parts thereof, yea so, that not only in 2. E. in the top of every Page

where they are set together, it is said, *As the Communion*, but in the K. B. also, the title before them is this *The Collects, Epistles and Gospels to be used at the celebration of the Communion.*

2.

o Last. rub.
in M. pray.
p Rub. 6. the
collectes aft.
the com.
q Rub. a. the
com. sect. 1.

Seeing there is speciall direction(o) for saying the Collectes at everie morning Prayer, as also(p) for saying the Collects, after the Commion, according to the discretion of the Minister, yea(q) for saying these and other parts of the Communion service vpon holy dayes, when there is no Communion, But no direction for reading the Epistle and Gospell vpon Sunday when there is no Communion.

3.

p Rub. a. the
com. sect. 6.

Seeing (r) in 2. E. (from whence this Rubrike is taken) it was provided that every Sunday there was a Communion without failing, and why there should be more libertie now, touching that point, there is nothing in the K. B. as there is for Communions on holy dayes, Vpon all which there were Communions by (s) 2. E. Nay rather (t) the K. B. seemeth to require a Communion vpon every Sunday. For new Maried persons must receiue the Communion, vid. Q. 158. But most Mariages are vpon Sunday. And,

where

f Rub 6. the
exhor. to re-
ceiue. sect. 2.
r Rub. a. the
com. sect. 4.

where the booke requireth all Priests, & Deacons in Cathedrall Churches to receiue the Communion every Sunday *At least*, as it aymeth at (v) 2. E. where a Communion is said daily to bee in Cathedrall Churches, so it signifieth that it is meete, that the communion be administered more often, (viz. vpo holy dayes, except there be cause to the contrarie) in Cathedrall, then in Parish Churches, where it is supposed to be ministred euerie Sunday, and

v Rub. 6. exhor. to rec. sect. 1.

Seeing (w) at all Marriages and at Churching of Weomen it is convenient that there must be a Communion; both which are often vpon working-dayes & vpon holy dayes a communion is supposed to be, if Minister and people bee so disposed, and Collects, Epistles, and Gospels are appointed for all the 6. dayes before Easter, in regard of Communions on those dayes, because all (y) must communicate at Easter. All which considered it may seeme, that as proper prefaces are appointed to serue at Communions, supposed to be vpon the feastes of *Christmas, Easter, Ascension, & Whitsunday*, and 6. dayes after, if on any of these six dayes, there be a Communion, (z) and

4.
w Last rub. a. matri. & ru. a church. x Rub. a. the com. sec. 1.

y Ibid. sec. 7.

z Rub. 6. prop. pref.

36 *Order of Reading.*

not otherwise; so the Epistle and Gospell are to *Serne* (which word is to be noted) at the communion supposed to be every Sunday, and all the weeke after if there be a communion, and not otherwise, except on a holy day.

Quar. I I. *Quære. Whither the observation of this Rubrike tend not to the maintainance of superstition in Popish and simple people;*

Induc. I. Seeing the same Epistles and Gospells must be red often, & they must be read only on holy dayes, or at Communions, whereas the like honour is not done to any Lesson.

2. Seeing that as the old Testament is by our Saviour called *The Scriptures*, as being the only, or most holy Scriptures, & writings of all other; so these fragments of the holy Scripture are not only called the Epistle, & the Gospell in the title over every one, but the Minister also, when he readeth them, must say, (a) *The Epistle is written, &c. The Gospell is written, &c.* As if they were the only Epistles and Gospels, or the most holy of all Epistles and Gospels;

a Rub. 6. the
Nic. creed.

3. Seeing * in Cathedrall Churches speciall men (forsooth) in copes, must read
● Advert. ca. 2, & Item. 4 at the high Aulter, or communion Table;

one the Epistle, and is therefore called the Epistoler, the other the Gospell, and is therefore called the Gospeller; And

Seeing simple people shew more deuoute reverence, at the name of *Iesus*, & by *standing* whē the Gospell is read, then when any other part of holy Scripture is read, and both Clarkes and people (except such as haue better profited in, and by the knowledge of that Gospel, which is so called in the new Testament) do in many places say, *Glorie to thee ô Lord*, when the Minister saith, *The Gospell is written*, &c. And this they do, notwithstanding the Rubrike in 2.E. (which indeed requireth them so to do) be removed, and reformed both by 5.E. and the Kings book.

3. So oft as the first Chapter of S. Mathew is read for Lesson or Gospell, yee shall beginne the same at; *The birth of Iesus Christ was on this wise*, &c. And the third Chapter of S. Lukes Gospel shall be read vnto, *So that he was supposed to be the sonne of Ioseph*, &c.

Or. of read.
the Scrip.
sec. 9.

Quære. Whither the obseruation of Quer. 12.
this

this Rubrike be not against 1. Eliz. c. 2.

Induc. 1.

Seeing in the Calendars of 5. E. and the K. B. both these chapters are appointed to be read wholly; & in both bookes, the whole first chapter of *Mathew* is set down for the Gospell on the Sunday after Christmas; and,

2.

Seeing there is no such Rubrike as this in 5. E. Which booke is by that Statute precisely to be observed in al points, except only in those alterations which are expressly, and particularly set downe in the Statute it selfe, The very wordes whereof (once for all) are set downe in this place.

1. Eliz. ca. 2.

All and singular Ministers in any Cathedral, or Parish church, or other place, within the Queenes dominions, shall be bound to use and say the Mattens, Evensong, the celebration of the Lords Supper, and other common & open prayer, in such order and forme as is mentioned in the said booke, authorized by Parliament in the fifth and sixth yeares of King Edward the sixth, with one alteration, & addition of certain Lessons to bee used upon every Sunday through the yeare; and the forme of Letanie altered, & corrected; and two sentences only added in the delivery of the Sacra-

Sacraments, and None other, or Otherwise. Note that *Lessons* bee mentioned, and remember these words, *None other, or Otherwise.*

4. *Lessons proper for holy dayes, vide Table for proper Lessons.*

Whereas among these proper Lessons there be 47. added for morning and evening Prayer vnto those which are appointed 5. E.

Quære. Whither the publike reading of them instead of other appointed in 5. E. be not an offence against that Statute of 1. E. c. 2. *Quer. 13.*

Seeing that Statute mentioneth but one addition of proper Lessons only for Sundayes.

5. These to be observed for holy dayes and none other. vid. Catalogue of holy dayes.

Quære. Whither the Catalogue of holy dayes be authenticall. *Quer. 14.*

Seeing there is no such in 5. Ed. *Induc. 1.*

Quære. Whither any such holy dayes be established by law. *Quer. 15.*

Seeing the Statute of 5. E. ca. 3. where in these were appointed, was repealed. 1. Mar. Parl. 1. cap. 2. and is not since re-

40 *Holy dayes Chauncels.*

uiued for any thing that is commonly knowne.

Quer. 16. *Quære. Whither the feasts of Paul & Barnabas, as also the foure dayes immediately before Easter be not holy dayes, as well as those in the Catalogue.*

Induc. 1. Seeing proper Lessons, Epistles, and Gospels are appoint for them, and in the Table for proper Lessons, they are called *holy dayes* as well as the rest.

Rub. 6. M. pray. sec. 1. 6. And the Chauncels shall remaine as they haue done in times past.

Quer. 17. *Quære. Whither this maintaining of Chauncels be not scandalous to many, by confirming them in their superstitious opinion of the holynes of one place, more then of another.*

Induc. 1. Seeing it may seeme an imitation of *Sanctum sanctorum* (b) which was in the temple at Ierusalem, & therefore a shew of *Judaisme*. Which appearance of euill to auoide, (c) according to the Apostle his canon, auncient Christians builded their Churches *East* and *West*, because the Synagogues of the Iewes were *North* and *South*; Much lesse, are Christians, who disclaime *Poperie*, wick *Papistes*,

to

Ministring Garments. 41

to imitate the *Sanctum sanctorum* of the
Iewes, the vaile, or courtaine, whereby it
was seuered from the rest of the Temple,
(d) being rent at Christ his death by the
immediate hand of God; d Mat. 27.
50. 51.

Seeing many people worship towards
the Chauncel (e) as the Iewes did towards
the Temple, yea so, that the nearer they
draw to it, their prayer seemeth the bet-
ter, though it be priuate, and 2.
e Exod. 25.
22.
1. King. 8.
30. 44.

Seeing weoman to be Churched must
kneele in or neare the same, vid, Q. 179. 3.

7. Here is to be noted that the Mi-
nister, at the time of Communi-
on, and at all other times in his
ministration shall vse such orna-
ment in the Church, as were in
vse, by authoritie of Parliament,
in the second yeare of King Ed-
ward the sixth, according to the
Act of Parliament set in the be-
ginning of this booke of Com-
mon prayer. Rub. 6. M.
pray, sec. 2.

Quære. Whither the Minister mini-
string the Communion be to weare a plaine
white Albe, with a Vestiment, or Cope, ac-
cording to this Rubrike, for these ornamēts
so Quar. 18.

¶ Rub. 6, the
com. sec. 3.

(so called) (f) were appointed in 2. E. Or
Surplices, with Sleeves, Tippetts, and
Hoods, according to the 58. Canon.

Induc. 1.

Seeing this Rubrike is grouded vpon
the Statute of 1. Eli. c. 2. but that canō is
contrarie, as to the 14. canon comman-
ding th'observation of all ceremonies
prescribed in the booke of Common
prayer (ergo the Albe, &c.) so to that
statute. For howsoever, by that statute,
late the Queen (of blessed memory) with
advise of her commissioners Ecclesiasti-
call, or the Metropolitan of this Realme,
might haue ordained such other orna-
ments, as were most for the edifying of
Gods church, & due reverence of Christs
holy Sacraments, yet, her Maiestie being
deceased, the convocation can not ap-
point other ornāmets then are authori-
zed by the statute. For the authoritie to
alter ornaments was given Particularly
to her Maiestie and not intailed (as it may
seeme) to her Heires and Successors, as
was the nominating and authorising of
commissioners in Ecclesiasticall causes,
by 1. Eliz. cap. 1. and, this Rubrike is re-
uiued by the Kings authoritie after her
Maiesties decease; and,

2.

Seeing it is provided by 25. H. 8. c. 19.

that

Ministring Garments. 43

that no Canons be contrary to the Statutes of this Realme.

Quære. Whither the convocation hath any authoritie of it selfe to ordaine ministring garments, *Quær. 19.*

Seeing this Rubrike pleaderh two statutes of two Parliaments, for the warrant of ministring garments hereby appointed. Which implieth thus much. That, as by authoritie of Parliament onely, common prayer is to be prescribed or explained, so by that authoritie only, are ministring Garments to be appointed or changed. *Induc. 1.*

Quære. Whither the Cope & Surplise be for the edification of Gods Church, & to be esteemed as ornaments in ministring the Sacraments, according to the truth of the Gospell and intendement of the Statute. *Quær. 20.*

Seeing they are scandalous to thousands of Popish & superstitious persons, who by the vsing of them are much confirmed in the liking of other their superstitious vanities, and the rather because Doctor Wilkes wrighteth thus of rites maintained by the canons. (g) *Actes of religion cannot absolutely be performed, if they want the furniture of comely ceremonies* *g Ecclesiast. vnion. pa. 71* *Induc. 1.*

44 *Ministring Garments.*

monies, nor the ceremonies accompted sacred, but as by religious seperation, they serue to holy uses. (h) And his Maiestie graunteth that the Surplise is not to be worne, *If heathnish men were commorant among vs, who thereby might take occasion to be strenghtned in their Paganisme.*

2. Seeing wee are commaunded in the
i Isa. 30. 33 word of God (i) to *cast away the ornaments of images, as menstruous clothes, and (k) to hate a garment spotted by the flesh.* And, * In the canōs of the year 1571 *A gray amice and every other garment defiled with like superstitiō is vtterly forbidden.* Can then the garments of Baals priests, not ordained of God, of no necessarie vse, and defiled with the Idolatrie of the most abhominable Idoll of the Masse, be ornaments of the Ministers, & that in the service of Christ, (l) who hath no concord with Belial? And

k Jude. 23.
* Cap. de decanis.

11. Cor. 6. 15.

3. Seeing the statute of 1. Eli. c. 2. doth in expresse words provide, That such Ceremonies or rites as the the Queene should ordaine & publish other than those, ordained in 2. E. should be such *As may be most for th' advancement of Gods glory, th' edifying of his Church & the due reverence of Christ his holy Ministers & Sacraments.*

8. Then

8. The shall the Minister beginne the Lordes Prayer with a loud voice. Rub. 6. the L.p.in. M. prayer.

Quære. Whither the Minister must only beginne some few words with a loud voice, and the Clerkes or people sing or say the rest; as the Priest standing at the Altar, or communion Table, in the upper end of Cathedrall Churches, doth beginne the Nicene Creed with a loud voice, and say, I beleue in God, and the Clerkes in the quire sing the rest, according to 2. E. though reformed in that point, by 5. E. and the K. B. Or may it not rather be supposed that this direction to beginne with a loud voice was not well advised of, but suffered to passe in 5. E. as it was found in 2. E. without due consideration, as beeing none of the materiall faults, which the Statute then chiefly intended to reforme. Quar. 21.

Seeing that in the Statute of 5. E. 6. Induc. 1.
c. 1. the booke authorized thereby is said to be an explanation of 2. E. In which booke of 2. E. this is the very first Rubrike; and service beginneth with the Lords prayer: and

Seeing the Minister is otherwise directed (m) by 5. E. and the K. B. to be- 2.
ginne m Rub. 6. pr. sect. 3.

ginne both morning & evening Prayer with a sentence of Scripture read with a loud voice. If so.

Quar. 22. *Quære.* Whither other Rubriques and sentences of no great importance, as was conceived in those early dayes of the Gospell, may not be thought to be likewise suffered to passe without due consideration, and by consequence that it were fit the K. B. were yet better perused againe, If it be so.

Quar. 23. *Quære.* Whither a Minister be not as punishable for omitting all going before, and beginning with the Lordes prayer (which many do in the after noone) as for not wearing the Surplice.

Induc. 1. Seeing the 14. Canon forbiddeth Ministers to diminish any thing in regard of preaching, or any other respect whatsoever.

*Rub. 6. Te
deum, sect. 1.*

9. At the end of every Psalm through out the yeare and likewise in the ende of Benedictus, Benedicite, Magnificate, & Nunc dimittis shall be repeated, Glorie be to the Father, &c. as it was in the, &c.

Quære.

Quære. Why Glorie be to the Father, *Quar. 24.*
 &c. is not said after Te Deum Laudamus
 as well as after Benedicite, &c.

Quære. Whither the observation of *Quar. 25.*
 this Kurbike may not occasion in simple
 people a superstitious opinion of Glorie
 be to the Father, &c. As if it added some
 grace to Canonically Psalmes, & Hymnes.

Quære. Whither it may not seeme a *Quar. 26.*
 vaine repetition.

Seeing many Psalmes be read together *Induc. 1.*
 in most morning and evening Prayers.

10. Then shal be read two Lessons, *Ibidē. sec. 2.*
 like as they be appointed in the
 Calendar, except there be pro-
 per Lessons assigned for that day.

Quære. Whither the K. B. be authori- *Quar. 27.*
 zed by 1. Eliz. c. 2.

Seeing that in , and by the Calendar *Induc. 1.*
 there be no alterations of the forme of
 Common prayer then one of proper
 Lessons for sundayes. For in the K. B.
 there be 26. chapters out of the Apocry-
 pha read no then in s. E. Secondly in
 the K. B. 32. chapters of the old Testa-
 ment, whereof 12. together be out of Jo-
 sue be omitted, in the ordinarie course
 of reading, which were read in s. E.

Third-

48 *Morning Prayer.*

Thirdly in the K. B. are 47. proper Lessons for holy dayes, which were not by 5. E. and fourthly the first Lessons in both Calendars be the same, but onely 10. dayes in Ianuary, and 4. dayes in December.

After the A.
post. creed
in Morn. pr.

11. Lord haue mercie vpon vs,
Christ haue mercie vpon vs,
Lord haue mercie vpon vs.

Quar. 28.

Quære. Whither it bee warranted by 1. Eliz. c. 2. that Clerkes or people should say the second of these versicles, as they do in every Cathedrall church, and in many other places, every other verse of Psalmes and Hymnes, with a loud voice, the Minister (for the time) being silent, which sheweth how currant superstitious vanitie is, though not commaunded by Law.

Induc. 1.

Seeing by the booke, the Minister should read all.

Ibidem.

12. Then the Minister, Clerkes, and people shall say the Lordes prayer with a loud voice.

Quar. 29.

Quære. Why should Clerkes & people say the Lordes prayer with a loud voice, rather in this place then after the absolution.

Quar. 30.

Quære. Whither this confused speaking

king With a loud voice be according to the word, (n) which commandeth all thinges to be done in order, because God is not the authour of confusion, and sheweth what is order, viz. W^he men speak strange to^gues, and prophecie one by one, & private men say, Amen to prayer & thankes giving.

1 Cor. 14.
16. 27. 30
33. 40.

Quære. Whither the often repeating of the Lords prayer in divine service bee not an occasion to Papists to like the better of their beads, and to Brownistes to condemne the use of the Lords prayer, o^other wayes then by way of application, or explication.

Quar. 31.

Quære. Whither it be an acceptable serving of God rather to follow the Masse booke in omitting these words, For thine is the Kingdome, &c. then the Scripture in using them.

Quar. 32.

Mat. 6. 13.

13. The Letany to be vsed vpon Sundayes, Wednesdayes, and Fridayes.

Title. 6. the Letany.

Quære. What cause free from the shew of superstition can be given, why the Letany must be vsed only vpon these, except the Ordinarie appoint other dayes.

Quar. 33.

Quære. Whither the Letanie in the K. B. be as it should by 1. Eliz. cap. 2.

Quar. 34.

Induc. i. Seeing it is there said that *The forme of the Letanie is altered and corrected*; which implieth that some fault (not in the matter, but in the forme of s. E.) is amended in the book authorised by that Statute. But the most remarkeable differences betweene s. and the K. B. are these.

1. The omitting of these wordes, viz. *From the tyrannie of the Bishop of Rome, and all his detestable enormities*, and one prayer in time of dearth, and
2. the adding of certaine prayers, Both which omission and addition do not alter the forme as being faultie, for the wordes & Prayer omitted were very good. Neither can the addition of a few godly Prayers be supposed a correcting of the forme of the Letany, more then the adding of two sentences in the deliverie of the Sacraments may be supposed a correcting of the forme of the order of administring the holy Communion. Againe howsoever vnder the title of Letanie, Prayers, as well as suffrages, be vnderstood as appointed to be read, yet the Letany taketh denomination from the suffrages, as being the principall part thereof, So that in 2. E. after *Te deum Laudamus, Benedictus, Magnificat, and Nunc dimittis,* and

and ouer ô God the Father of heavē,&c. is set in the top of the page (*Suffrages*) & in the top of pages following on the one side *The Letany*, on the other *Suffrages* which *Suffrages* for the most part (but not the prayers are borrowed of Papists, who call them *Litaniæ*, in the plurall number. By all this it may appeare that the fault of the forme corrected was in the *suffrages*. For touching them it is a

Quære. Whither it be a reasonable serving of God, that the Minister should (for the most part) only propound things to be prayed for, or against, and the people performe the Prayer by saying with a loud voice, Good Lord deliver vs, We beseech thee to heare vs, good Lord. *Quar. 35.*

Seeing publike Prayer is (o) by the Induc. 1. word, a proper part of the Ministers office, as wel as preaching, So that the people may publickly preach, as well as publickly pray in the Congregation, and, o Act. 6. 4.

Seeing (p) by the same word, the people are only to say Amen, at the end of prayers, and prayſes. Which truth is so evident, that the homilie of the right vse of the Church, speaking, in the second part, against filthy, covetous, and vngodlie talking in the Church, saith thus: 2. 1. Cor. 14. 16.

And indeed concerning the people & multitude, the Temple is prepared for them to be hearers, rather then speakers. Considering that Common prayer and thankes giving are rehearsed, and said by the publike Minister, in the name of the people and the whole multitude present, wherevnto they giving their readie audience, should assent, and say Amen, as S. Paul teacheth in 1. Cor. 14. If then the forme of the Letanie in 5. E. be not altered and corrected in the K. B.

Quær. 36. Quær. Whither the K. B. be authoris'd by 1. Eliz. c. 2. And the rather may this Quære be made because all the thankesgivings be added, both to 5. E. and the booke authoris'd by statute.

Quær. 37. Quære. Whither religious people may not suspect the leaning out of these words, Frõ the tyrannie of the Bishop of Rome, and all his detestable enormities, good Lord deliuer vs.

Induc. 1. Seeing all truly Religious are in some measure like vnto God in being iealous of spirituall fornication.

2. Seeing the times decline so fast to Poperie.

3. Seeing the Canons may seeme to make some way thervnto: For (to say nothing

thing of many deuises therein containe
to hinder faithfull & plentifull preach-
ing) it is to be obserued, That though
they be a Collection and Confirmation
of former Iniunctions, Canons, Adver-
tisements, and Articles, yet some things
formerly decreed against Popery, are not
reuiued, and some things are made more
Popish then they were. Moreover, It is to
bee noted, that about 60. Canons are
mounted thunderingly to defend the
Hierarchie, Liturgie, and Ceremonies
assaulted, as straungers of Rome, not by
reasonable practises, but by apologies
and sufferings, and those only for not
yeelding to those straungers of Rome,
But of 141. Canons not 6. are mounted
to offend Papistes, who would blow vp
King, Church, Cōmon wealth, and all at
once. Thirdly, Way to Popery may seeme
to bee made by a resolute forbidding
Ministers to preach in their owne cures
or in market townes, without speciall
license, & by a faint requiring licensed
Ministers to preach euery Sunday once,
except (forsooth) they haue cause to the
contrary. Which prouiso will aduannce
such preaching, as the like doth cause
the communion to bee administred in

Cathedrall churches at least euery Sunday, vide Q. 66. All which shall be particularly demonstrated hereafter, if need be. In meane while wise men may perceiue, That the very first Canons how zealous soever they seeme to be for the Kings iurisdiction over the state Ecclesiasticall, and for abolishing forraigne power, yet for so much as they do not plainly expresse that iurisdiction, neither in expresse wordes exclude (as doth the 37. article) The Bishop of Rome, whose authoritie Papistes hold to be vniversall, and therefore forraigne no where, they may seeme to leaue a way whereby temporizing and equivocating Papists, who sweare to the Kings supremacie, may escape the Popes displeasure, by interpretation.

4.

Seeing Doct. Conel answering this objection, *The forme of our Liturgie is taken from Antichrist*; saith in plaine termes, (q) *We are sory that their Weaknes taketh offence at that which wee hold as an honour & vertue in the Church of England, Namely, that we haue so sparingly, and as it were unwillingly dissented from the Church of Rome, For surely by Antichrist they meane her.* Which assertion of

q Exam.p.
105.

of the Chaplaine allowed by his master
th'Archbishop, is directly contrarie to
the holy Scriptures: (r) Which peremp-
torily deny any communion to be be-
tweene Christ and Beliall, (s) Threaten
damnation to all that receiue the marke
of the Beast, and his image in hand or
forehead, vid. Q. 99. (t) and earnestly call
vpon Christ his people to goe out of Ba-
bilon that they bee not partakers of her
sinnes and fornications.

2. Cor. 6.
15.
Renel. 14.
9. 10.
t & 18. 3. 4.

Seeing in th'additiō to the Catechisme
there be some things to strongly fauou-
ring of Popery. vide Q. 131. 132. & 140.

5.

Seeing other prayers be added to this
Letany, and yet this left out. And

6.

Seeing the Gospell had bene planted
many yeares with good successe, yea The
state was then settled in much peace, and
The hopes of Papistes were confounded
when the K. B. was published by procla-
mation, and therefore no cause, for feare
of the Papists, to leaue out these wordes,
which were continued in 5. Edw. not-
withstanding the then late rebellion,
* which was partly through offence ta-
ken of the booke of Common prayer
authorized in 2. Edw. 6. If not feare of
Papistes, then may declýning to Poperie

7.

Holinshed.
vol. 3.
P. 1005.

be suspected to bee the cause why these wordes be not inserted, with other prayers, into the booke explained and corrected.

Col. on Innoc. day.

14. Almighty God whose prayse this day the young Innocents, thy witnesses, haue confessed & shewed forth, not in speaking, but in dying.

Quar. 38.

Quære. Whither these young Innocents were such Martyrs as in the second collect before this, Saint Steuen is said to be, That is, (v) the Martyrs of Iesus killed for the word of God, & for the testimonie which they maintained.

v Act. 12. 20
Reuel. 7. 9.
& 17. 6.

Induc. 1.

v Breuiar.
Rom.

Seeing they are called *Martyrs* not only in the (w) Popish Liturgie vpon Innocents day, but also in this very collect translated into Latine with the rest of the Communion booke, & published anno 1594. and

2.

Seeing the 144000. spoken of in the Epistle, as if they were these Innocents, can not be so indeed. For it is not likely that only in *Bethlehem* and in the coasts thereof, there should be so many infants vnder two years old. Again it is evident that these 144000. be the same who are said

said in the 7. Chapter of the Revelation
vers. 4. to be sealed of all the Tribes of
the children of Israell. If then these In-
nocents were not such Martyrs as was
S. Steuen.

*Quære. Whither it be truly affirmed in
the preface of the Communion booke that
nothing is appointed to bee read, but the
verie pure word of God, the holy Scip-
tures, or that which is evidently ground-
ed upon the same.* *Quær. 39.*

15. Almighty God, which hast gi-
ven vs thy only begotten Sonne
to take our nature vpon him, and
this day to bee borne of a pure
Virgine, &c. *Sunday aft.
Christm.
day.*

*Quære. Whither these words This day
be evidently grounded upon the word of
God.* *Quær. 40.*

Seeing Christ was borne but vpon Induc. 1.
one day.

16. Almighty and everlasting God
poure downe vpon vs the a-
boundance of thy mercy, gi-
ving vnto vs that, that our pray-
er dare not presume to aske.

*Quære. Whither this prayer be evi-
dently* *Quær. 41.*

decently grounded upon the word of God.

Induc. 1. Seeing it seemeth to containe contradiction. for it desireth those things in generall words, which in particular it dare not (as it saith) presume to aske.

2. Seeing we presume as well when we aske vnlawful things in generall words, as when we beg them by name, and

3. Seeing Christ our Mediator incourageth vs to pray for all lawfull things, & that he doth in most effectuall wordes, viz. (x) *Verily, verely, I say unto you, Whatsoever ye shall aske the Father in my name, he will giue it you. Hitherto haue ye asked nothing in my name, Aske, and ye shall receiue, that your ioy may be full.*

**S. Michael
and all An-
gels.**

17. Everlasting God which hast ordained, and constituted the seruices of all Angels and men in wonderfull order, &c.

Quer. 42. *Quære. Whither this prayer be euidentlie grounded upon the word of God,*

Induc. 1. Seeing hereby *Michaell* is supposed to be a meere created Angell, or ministering Spirit, as may further appeare by the consideration of the title, viz. *S. Michael, and all Angels*, & by the Gospell, where it is said, *Take heed that yee de-*

spise

spise not one of these litle ones; For I say unto you, that in heaven their Angels do alwayes behold the face of my Father.

Whereas in the Epistle (so called) there be evident argumentes, that Christ is meant by *Michaell*, which signifieth, *who is like the mightie God*? But none is so, but *Christ the Sonne of God* and, in one persone, both *God and Man*. Of whom it is written (y) that *beeing in the forme of God, he thought it no robberie to be equall with God.* 2. The Angels are said to be his, which can not be affirmed of any meere created Angell, or ministering spirit: For (z) according to the word, Christ is therefore to be deemed *the image of the invisible God, because by him, and for him were all things created in heaven and earth, powers, and principalities, &c.* So that in (a) *Daniel Mes- siah*, (which is Christ) is called *The Prince*: and *Michael* is intituled *the great Prince*, and said to be *the first of the chiefe Princes*, that is Angels, called (b) *principalities and powers in heavenly places*, as also to be *the Prince of his people*. 3. the battell betwene *Michael* and the *Dragon* is said to be in Heavē, whereby can not be meant the church triumphant,

y Phil. 2.6.

z Col. 1.15
16.

a Dan. 9.25.
& 12.1.
& 10.13.
21.

b Eph. 3.10

● Math. 13

24.47

phant, but the church militant, called in the Scripture (c) *the Kingdom of Heaven.*4. In the song of triumph after the battel, it is expressly said, *In heaven is now made salvation, and the power of Christ, and they overcame by the blood of the Lambe.*

d Gen. 3.15

Which manifestly sheweth the fulfilling of Gods promise, that (d) *The seed of the woman should breake the Serpents head.* If then *Michael* be *Christ**Quar.* 43.*Quære. Whither this be not a notable disparagement to our glorious Saviour that in our prayer to his heavenly Father,*● Ioh. 12. 27
28.(e) *who hath glorified his Sonne, and will glorifie him againe we should ioyne him in services with meere created Angels, or ministering spirits, and that without a convenient note of his proper difference.*Rnb. 6. Nic.
erced.

18. The Epistle (and) The Gospel, written in the (o) chapter of (o).

Quar. 44.*Quære. Whither all the Epistles so called, may be truly called so.*

Induc. 1.

Seeing there be 23. out of the Prophets, Actes, and Apocalyps, and

2.

Seeing they seeme to be called Epistles, as being partes of some of the 21. Epistles in the new Testament, as the Gospel

spels
parts
menQ
Epi
same
in th
viz.
ture

19

C
of C
toug
monS
ther
point
red)
(f) v
Anc
may
aut
S
lies

spels may seeme to be so called as being parts of the 4. Gospels in the new Testament.

Quære. Whither the reading of these Epistles and Gospels (so called) be not the same fault which is blamed as vnorderly in the preface of the Communion booke, viz. A breaking of one peece of Scripture from an other. *Quær. 45.*

19. After the Creed if there be no Sermon shall follow one of the Homilies already set forth or hereafter to be set forth, by common authoritie. *Rub. 2. Nic. creed sect. 1.*

Quære. Whither faithfull Ministers of Christ Iesus haue not cause of scruple touching subscription to the booke of Common prayer, in regard of this Rubrike; *Quær. 46.*

Seeing in Homilies already set forth there be sundrie corrupt, or vnfound points (as els where is * in part discouraged) ynfit to be read to the multitude (f) who are to be fed with sincere milke. And God knoweth what Popish stufte may hereafter be sett forth by common authoritie. *Induc. 1.*

Seeing bloodie Boner set forth Homilies touching the Popes primacie, and tran-

* Abridg. of
Linc. p. 76.

f Heb. 5. 12
1. Pet. 2. 2

transubstantiation. Which were read not only in the Diocesse of London, but in the furthest part of the Realme, & many points of Poperie and Lutheranism are broached in Court and citie-pulpets, & yet not called into question, as bee doctrines tending to the reformation of Popish ceremonies, Yea such pointes seeme to be already added in the K. B. as may appeare in Q. 131. 132. 140.

Quar. 47. *Quære. Whither Homilies set forth by an Archbishop in his Province, or a Lord Bishop in his Diocesse, or by the convocation, are to be understood to be set forth by common authoritie, though they want the confirmation of Parliament.*

Induc. 1. Seeing the booke it selfe, wherein this Rubrike is contained, ought not to be vsed in publike prayer, if it be not established by 1. Eliz. c. 2. and the Articles of religion (in the 35. whereof, the second booke of Homilies is added to a former booke of Homilies which was in King Edward the 6. his time) are not, necessarily to be subscribed vnto, but so farr, as subscription is required in 13. Eliz. c. 12. But if both the tomes of Homilies be set forth by common authoritie,

Quar. 38. *Quære. Whither it be not a greater fault*

in an idoll Priest, of negligence to omit an homily when there is no Sermon, then in a faithfull Minister onely of conscience to omit a Surplice.

Seeing ornaments, rites, & ceremonies Induc. 1.
were not by 1. Eli. c. 2. established, as was
the forme of Cōmon prayer, but left to
the discretion of our late most gratiōis
Soueraigne Queene Eliz. vid. Q. 18.

10. After such Sermon, Homilie,
or exhortation the Curate shall Rub. 2, Nic-
declare vnto the people whi- sect. 2.
ther there be any holy dayes,
or fasting dayes the weeke fol-
lowing.

Quære. *Whither this word (exhortati-
on) be not here by a negligēt correctiōg, or Quar. 49.
alteriōg of 2. E.*

Seeing this Rubricke is thus set downe
in that booke, *After the Creed shall fol-* Induc. 1.
low the Sermon or Homilie, &c. wherein
if the people be not exhorted to the worthy
receiuing, &c. then shall the Curate giue
this exhortation, &c. viz. Dearly beloved
in the Lord, ye that minde, &c. Whereby
may appeare what exhortation may be
here vnderstood, But that exhortation
must now by the K. B. follow bidding of
holy

holy dayes, the offertory and prayer for the Church militant.

Quer. 50. Quære. Whither the Curate may bid holy dayes, and fasting dayes with warrant of Law.

Induc. 1. Seeing this Rubrike in 5. E. was then grounded vpon a statute, which since is repealed. vid. Q. 13. As for fasting-dayes (so called) it is enacted in 2. & 3. Ed. 6. c. 19. That all lawes, &c. concerning any maner of fasting or abstinence, &c. shalbe void, &c. which was never repealed, As for Fridayes, Saturdayes, Emberdayes & Lent, they are in the same Statute called fish dayes, and are only so to be taken as being meerely politike by 5. Eliz. c. 5. vid. Q. 196.

2. Seeing fasting dayes in the Calendar may fall vpon such dayes as are not fish-dayes by statute, & seeing in the Calendar of 5. Ed. there be no fasting dayes set downe.

Quer. 51. Quære. Whither the Curate may bid holy dayes and fasting-dayes with warrant of Gods word,

Induc. 1. Seeing the Ministers of Christ should, of all other, in regard of their office, especially in their publike ministerie (g) sanctifie their Lord, & take heede that they

3 Lev. 10. 3.
1. Sam. 2.
29. 30.

com-

communicate no part of his speciall honour to any other. But the sanctifying of holy dayes is part of Gods speciall honour, therefore it may seeme that Ministers may not with warrant of the word bid holy dayes to the honour of Apostles, Martyrs, Angels, and all Saintes. That the sanctifying of an holy day is a speciall part of Gods honour, none will deny, especially if hee remember that *(h) the seaventh day is a Sabbaoth of holy rest unto the Lord*, That all holy dayes of the Iewes are set in a catalogue by Gods speciall appointment, and called *(i) The feastes of the Lord*, which, saith *i Leu. 23. 2.* God, *ye shall call the holy assemblies, even these are my feastes*, and, That Sunday, though not the very day which the Iewes sanctified for the Seaventh day, is yet a seaventh day, and being the day * whereon ** Mat. 28, 1. 6.* Christ mightily declared himselfe to be the Sonne of God by his resurrection is called *(k) The Lords day*, because on that day the Father is glorified in the Sonne, *Rom. 1. 4.* But that holy dayes be to the honour of Apostles, Martyrs, Angels, and all Saints, it appeareth not onely in that they are *(l) borrowed of the Papists*, whose superstition (that way) is sufficiently knowne, *i Reliq. of Rom. fol. 173, &c.*

in Rub. 6.
Quarta, vult.

but also, for that even in the Communion booke they are called (m) the feastes of S. Iohn Bap. of S. Iames, &c. & S. Stevens day, S. Iohn Evangelistes day, all Saints day, &c. yea, a proper service, viz. Collectes, Epistles, and Gospels are appointed on their dayes (so called) & that to celebrate their praises, and (which is yet somewhat more), As Ember dayes, are by the 31. canon a preparation to giving of orders, so the eues of most holie dayes are fasting dayes, that service on holy dayes may be more religiously performed.

Quar. 52.

Againe, It is a Quere. *Whither men may, with warrant of the word sanctifie, any holy day to be observed, statis temporibus, though only, and immediatly unto the Lord, so as there must bee no working but holy assemblies on the same ordinari- lie; and that both at morning, and evening prayer.*

Induc. 1.

Seeing all the holy dayes which God prescribed to the Iewes are abolished except the seventh day.

2.

Seeing this clause of the 4. commandement, *Six dayes shall thou labour,* is still in force; So as it may seeme as unlawfulfull to make that holy which God

maketh

maketh common, as to (n) call that common, which God accounteth holy.

Seeing (o) nothing can be holy to the Lord, which is not made holy by the Lord; As (p) no Minister is acceptable in his ministrie, to God, but whom God sanctifieth, Nor (q) no fire made a favour of rest vnto the Lord, but that which came downe from heaven.

Seeing (r) the Israelits committed Idolatrie aswell in sanctifying a day vnto the Lord as in setting vp a Calfe.

Seeing there is no approved example of such an holy day to be found in the holy Scripture, For the dayes of *Purim* were dayes of civill reioycing, as appeareth by these wordes, (s) *To keepe them, the dayes of Feasting and ioy, and to send presents every man to his neighbour, and giftes to the poore.* And howsoever (t) Christ walked in the Temple, at the feast of Dedication, it doth not therefore follow, that therefore he approved it, except it can be proved, that he went to Ierusalem of purpose to sanctifie that feast. And,

Seeing it were not lawfull for Christians to sanctifie the Lordes day, but that the translation of the 7. day, is iustifi-

n Act. 10. 2.
15. 28.

3.
o Exod. 28.
36. 38.

p Num. 16.
5. 40.

q Leui. 9. 24
& 10. 1.

2. 3.

4.
r Exod. 32.

4. 5. 6.

1 Cor. 10. 7.
5.

6.

7. Ester. 9. 22

8.

9. Ioh. 10. 22.
23.

10.

11.

12.

13.

14.

15.

v Joh. 16. 19
26.

Act. 1. 3.

1. Cor. 16.
1. 2

Quar. 53.

ble by (v) the Scriptures, and namely (amongst the rest) these that are quoted in the margent if they be well considered.

Concerning fasting dayes it is a Quære
Whiter it be lawfull, by the word, for men to sanctifie Weekly, quarterly, or yearly fasting dayes.

Induc. 1.

w Levi. 23.

27. 29.

Joel. 2. 12.
16.

x 1. Cor. 7.

5.

2. Cor. 5. 16

Seeing fasting (according to the word) is (w) a religious humbling of the body by abstinence from meate, drinke, and other outward comforts, for a time, (x) that the spirit may be the more humble and earnest in prayer. And this not to be done ordinarily but vpon necessarie occasion, as may appeare (among many places) by the answer of Christ vnto a questiō, why his disciples fasted not, viz.

y Mar. 2. 19

(y) Can the Children of the Mariage-chamber fast whiles the Bridegrome is With them? But such necessarie occasion of humbling our bodies vnto prayer can not bee supposed to be ordinarily, vpon weekly, quarterly, or yearly set dayes of fasting,

2.

z Luk. 18.
12.

Seeing it is noted (z) as a part of a Pharisee to fast twise a weeke.

3.

a Reliq. of
Rome fol.
167. &c.

Seeing (a) set fasting-dayes, and namely those we keep, were borrowed from the Papistes: and,

Seeing

Seeing there is no approved example of such fasting dayes in holy Scripture.

(b) For the yeerly day of reconciliation was appointed by God him selfe, & with
(c) all other ceremoniall Sabaoths, is abolished by the comming of Christ. vid.

4.

b Levit. 23.

27.

c Col. 2. 16.

17.

Qu. 195.

Quære. What cause, free from the shew of superstition, can be given, why the fasting dayes (so called) in the Calendar should be declared by the Curate, rather then other dayes commaunded by law, to be fish dayes. *Quer. 54.*

Lastly let it be supposed that the holy dayes and fasting dayes of the Calendar be lawfull by Gods word, and law of the Land, yet it is a

Quære. Why rather the Curate, then some other (namely the Parish-clerke) should declare them, *Quer. 55.*

Seeing such declaration is no proper dutie of the Minister, and the Clerke may declare them well enough. *Induc. 1.*

21. Then shall this generall confession bee made in the name of all those that are minded to receive the holy Communion, either by one of them, or one

Rab. 6. the
gener. conf.
of Commu,

of the Ministers, &c.

Quar. 56. Quære. Whither it be a reasonable & acceptable serving of God when any of the communicants, being a private man, prayeth publikely in the presence of the Minister,

Induc. I. Seeing there is no dutie proper to a Minister if publike prayer at the Communion be not, vide, *Quar. 55.*

Rub. 6. the distribution of the elements. 22. Then shall the Minister deliver the Communion to the people in their handes kneeling.

Quar. 57. Quære. Whither the people be directly commaunded by these words to kneele in this very act of receiving, eating, and drinking.

Induc. I. Seeing it is not to bee supposed that the state doth intend (directly) to commaund the people to receiue otherwise then the Priest, But the Priest is expressly directed in the next rubrike before, to stand and not directly to kneele now; whereas in rubriques, after the generall confession in the beginning of the Communion, he is directed to stand and after to kneele, and in 2.E. he is expressly commaunded to kneele at this very time.

Seeing

Seeing the Rubrike after the communion in 5. E. sect. 4. wherein the kneeling of people is expressly said to be appointed, is altogether left out of the Communion booke which was in vse in Queene Elizabeths time, & in the K. B. too, vid. Q. 71. and 79. and

Seeing by the notes for explanation in 2. E. kneeling, crossing, and other gestures might haue bene vsed or left as every mans devotion serued without blame.

If then the people be not directly commanded to kneele in the very act of receiving.

Quære. Whither the 27. Canon forbidding Ministers wittingly to minnister to such as do not kneele in th' acte of receiving, be a warrantable and commendable exposition; Quar. 38.

Seeing a lesse authoritie, can not expound that, which is concluded by a greater authoritie, so as to make their exposition matter of punishing such the Kings free subiectes, as will not yeelde therevnto, and Induc. 1.

Seeing neither it, nor any other Canon giveth the like charge concerning when the most solemne

lemne prayer of the booke is pronounced, notwithstanding kneeling bee expressly required, and yet by the Communion booke & commonly neglected of most:

Quære. Whither it bee Warantable to
Quer. 59. raise people from their kneeling required
in the beginning of the Communion, to
come about the Table (as in many places
is done) there to receive, kneeling; & then
to their places againe.

Seeing it may seeme to leade Gods
 Induc. 1. people backe againe to Egypte, th'inducements of the former Q. considered.

But suppose, that people be directly commanded to kneele.

Quære. Whither (such direction not-
Quer. 60. withstanding) they may not now as well
as in 2. E. receive sitting or standing;

Seeing(d) the attorney generall reporteth it to be a resolution, according to a
 Induc. 1. generall rule in law, that Ecclesiasticall
 Rep. part. 5. jurisdiction may punish offences against
 fol. 5. the Communion booke, otherwise than the statute of 1. Eliz. c. 2. doth. Because that statute only affirmeth one maner of punishing, & doth not deny another. So that by the same rule it may seeme, that howsoever kneeling bee only affirmed, yet because sitting & standing be not denied,
 nied,

nied, either in general, or speciall words,
either may be vsed as well as kneeling.

Quære. Whither kneeling in the very *Quær. 61.*
acte of receiuing be lawfull by the word :

Seeing it is contrary to the example, *Induc. 1.*
not only of such reformed Churches, as
condemne *Consubstantiation* as well
as *Transubstantiation* (o) with whom
there ought to be conformitie as well as
amongst our selues, but also of Christ
himselfe, and his Apostles (e) who mini-
stred and (of purpose) received sitting.

o 1 Cor. 11.
16.

e Ioh. 13. 4.
12.

2.

f Reliq. of
Ro. fo. 99.

3.

* 1. Cor. 8.

7. 9. 10 &c.

Gal. 6. 12.

& 5.

Seeing (f) it came frō the Papists who
thereby adore their breaden God. And

Seeing * it is very scandalous in con-
firming simple & popish people in their
superstitious opinion of the Sacrament,
especially if authoritie vrge it more then
kneeling at prayer according the saide
27. Canon, vid. Q. 70.

Quær. 62.

Quære. Whither the deliuering of the
Communion into the hands of the Com-
municants, be according to Christ his in-
stitution.

Induc. 1.

Seeing he saith (g), & in the plurall num-
ber said, *take ye, eate ye, drinke ye all, &c.*

g Mat. 26.

26. 27.

23. The body of our Lord Iesus
Christ which was given for
thee,

The forms
of distrib.
the elements

thee, preferue thy body and soule into eternall life, and take, and eate this, &c. The bloud of our Lord Iesus Christ which was shed for thee, preferue, &c. drinke, &c.

Quer. 63.

Quære. Whither these verses appointed to be read and said, be the very pure word of God, or evidently grounded upon the same, according to that which is avouched in the preface of the Communion booke:

Induc. 1.

Seeing they consist of prayers, ioyned by humane authoritie with the wordes of institution & such ioyning may seeme vnlawfull for these reasons. 1. The (h) spirit of God doth often report the very wordes of institution without any addition; signifying thereby, that they without wordes devised and added by humane authoritie, should bee vsed in the act of ministring the sacramentall bread and wine; And this may bee the rather supposed, because Paul beginneth his report thus; *I haue receiued of the Lord, that which I delivered vnto you*, So that it may seeme as vnlawfull to adde any thing *the wordes* of

*In Math. 26.
26. &c.*

Mar. 14. 21.

Luk. 22. 19

1. Cor. 11.

23. 24.

1. Cor. 11.

23. 24.

23. 24.

of Institution, as to adde *Loue feasts* vnto the Lords Supper. 2. It may seeme not warrantable, by the word, that in the very action of ministring the Sacramentall elements, wherein only the Minister supplieth Christ his place, as his Minister, hee should pray both as a Minister of Christ and as a Minister of the Church, and that, notwithstanding he had prayed before, for the same graces. Whereas in Baptisme the Minister is directed first to pray in the plurall number, as a Minister of the Church, but after to Baptize in the singular number, as a Minister of Christ, and to say; *I Baptize*, & not, *We Baptise*. and (3) the pronouncing of these words, *The bodie of our Lord, &c. The blond of our Lord, &c.* in the very action of ministring the sacramentall elements, may occasion Idolatrie. For simple people, who for the most part incline to superstition, may thereby, and the rather if kneeling be vrged, be confirmed in the opinion of a reall presence, according to the sense of *Papists* or *Lutherans*. To avoid which danger (it may be thought) only the words of institution, as they bee here set downe, were to be pronounced by *S. E.* instead of these prayers, which
only

f Prayer for
the whole
state of the
Church.
k Rub. a the
com, sect. 4

only were to be pronounced by 2. E. In
which booke the Priest prayeth also,
(i) That *the creatures of Bread and Wine,*
may be vnto vs the bodie and bloud of Je-
sus Christ, and it is said, (k) *that in eve-*
ry piece of the cake is the whole body of
Christ.

If then the ioyning of vnnecessary &
dangerous prayers with the wordes of
institution bee not warrantable by the
word.

Quar. 64.

Quere. *Whither kneeling in the very*
acte of receiuing be the more iustifiable in
regard thereof.

Quar. 65.

Quere. *Whither a Minister, not pro-*
nouncing these prayers, as well as the
words of institution, in ministring the
elements to every Communicant, may law-
fully refuse to minister to such as do not
kneele in the very acte of receyving.

Induc. 1.

Seeing he cannot honestly punish an-
other, who offendeth at the same time
and in the same acte himselfe.

Rub. a com.
sect. 3.

24. *And if there be not aboue twen-*
tic persons in the Parish of discre-
tion; to receiue the Communion,
yet there shall be no Cōmunion
except four or three at (the least)

com-

communicate with the Priest.

Quere. Whither all the Communicants in a Parish ought not to receive together every communion if their number be not so great, but that they may conveniently so receive, and except such as do not so communicate have some necessary cause of absence, as (l) Sicknes, a long iourney, and such like. *Quar. 66.*

Seeing the Lordes Supper is in the Scripture called (m) *The Communion* because it signifieth not only that Communion which is betweene Christ and his Church, but also that Communion which is betweene the many members of the church, as being (yet) but one body, As the loafe is but one, though the graines be many, So that, as the Iewes, being members of one nationall Church, celebrated the *Passeouer* (which the Lords Supper succeedeth) (n) altogether at one time, in one citie *Ierusalem*; and, because it was not possible that all at *Ierusalem* could eate the *Passeouer* together in one particular roome, (o) every family might apart, yet the members of the same together, communicate: So every particular Congregation, beeing now a visible Church, (and it only ever since the nationall

Induc. 1.

m 1. Cor. 10

16. 17.

n Deut. 16.

2. 5.

o Exod. 12.

Mar. 14. 12.

15.

onall Church of the Iewes ceased so to be, (f) by the breaking down of the partition wall) ought to receiue the Lordes Supper together, if it may be, as afore said; and

2.

Seeing not only the example of the primitiue Churches, who came together (g) to eate bread, that is, to receiue the Communion, but also because a Canon of (h) the Apostle seemeth to require this holy dutie, vide Q. 166.

g Act. 20. 7.

h 1. Cor. 11.

35.

Rab. a com.
sect. 4.

25. And in Cathedrall Churches, where bee many Priestes and Deacons, they shall all receiue the Communion every Sunday *at the least*, except they haue a reasonable cause to the contrary.

Quar. 67.

Quare. Whither there can be any reasonable cause why the Communion should be omitted, any one sunday in Cathedrall churches;

Induc. 1.

Seeing there be every Sunday, so manie Priestes and Deacons chanting diuine service, and,

2.

Seeing in Parish churches, but foure or three may receiue with the Minister.

Quare.

If not, *Quære.* Why the generall and continuall neglect of this direction, requiring that (i) Which was in practise, in the primitive Church, is not as senerely censured as the omission of ceremonies neuer heard of in these Churches. *Quær. 62.* *1 Aet. 20. 7.*

Quære. Whither preaching be not as reasonable a cause of omitting some part of Divine service as any can be given, for omitting the Communion in Cathedrall churches, mo Sundayes then it is administered. *Quær. 69.*

Quære. Whither curious Musike & Organs, may not as well be omitted as the Communion. *Quær. 70.*

Seeing that in the 49. of the late worthy Queene her iniunctions, such Musike is forbidden, except only one hymne or songe in the beginning or ende of common prayer, and that with respect that the sentence of the same may be vnderstood and perceived, and in the homilie of place of prayer, part 2. Channing & Organs are said to defile the place of prayer, and grienously to displease God. *Induc. 1.*

26. And to take away the superstition which any person hath, or might haue in the Bread and Wine, *Rub. a com. sect. 5.*

Wine, it shall suffice, that the Bread be such as is usuall at the Table with other meates.

Quæ. 71. Quære. Whither any person haue not, or may haue superstition in kneeling in the very acte of receiuing, as well as in a wafer cake.

Induc. 1. Seeing it is not knowne that superstitious persons had, or haue superstition in the wafer cake, as it is a wafer cake, more then in wine, as it is wine, but only as they were consecrated, and transubstantiated, or consubstantiated; whereas kneeling it selfe, is the principall part of their superstition.

2. Seeing Christ ministred the Communion in vnleavened bread, whereas kneeling in the very acte of receiuing came from Antichrist with transubstantiation, vid. Q. 60. and

3. Seeing there is no inquisition either after ministring in Wafer cakes or not kneeling in th' action of prayer as there is after not kneeling in the very acte of receiuing. vid. Q. 57.

Quæ. 72. Quære. Whither it may not be supposed that the State doth not directly command kneeling in the very acte of receiuing.

Seeing

Seeing it not only leaveth out that section which immediatly goeth before this in 5. E. where it is said, *that it is ordained in the booke of common prayer, that communicants kneeling, should receyue*, as is said, Quære 56. and 79. But also, to prevent superstition that may be in any person, it prescribeth vsual bread (k) whereas in 2. E. round vnleavened cakes be prescribed for the communiõ. The premises considred.

Induc. 1.

k Rub. a.
com. se. 4.

Quære. *Whither it be not as great an offence to minister the communion in wafer cakes, which they do at Westminster, as to minister to people, that do not kneele in the act of receyuing, Except either superstition agree better with collegiat then parish Churches, or the Prelates intend to aduance superstition in all places by piece-meale.* Quar. 72.

27. And note that euery parishioner shall communicate at the least three times in the yeare, of which *Easter* to be one, & shall also receiue the Sacraments & other rites, according to the order in this booke prescribed.

Rub. a. com.
se. 7.

Quære. *Whither a parishioner receiue* Quar. 73.

ning thrise euery yeare, according to the order in the booke prescribed, in some other usuall place of common prayer, then his owne Parish church, or chappell, be to be punished by any authoritie ecclesiasticall or ciuill.

Induc. 1.

Seeing he is not directly commanded there to receiue either by this rubrike, or by 1. Eliz. cap. 2. though thereby he be commanded to heare diuine service in his owne Parish church, or chappell euery Sunday and holy day, except he haue some reasonable excuse. Whereas in this rubrike and section of 2. E. every man and woman is bound vpon peine of excommunication, or other censure of th'ecclesiasticall iudge, to communicate once in the yeare at least in the Parish church, where they be resident.

Quar. 74.

11. Cor. 11.
26.

m Rom. 6.5

Quære. Why the Lords Supper, which is (l) a commemoratiō of Christ his death, is thus tyed to Easter a festiuall solemnizing of Christ his resurrection, rather then Baptisme (m) whereby we are planted with Christ to the similitude as of his death, so of his resurrection.

Induc. 1.

Secing the very next rubrike saith, that in old time Baptisme was not commonly administred, but at Easter and
Whit-

Whitsonetide.

Quære. *Whither this tying of the communion to Easter be not a scandalous shew* *Quær. 75.*
both of communion, with the Synagogue of Antichrist, and of Iudaisme, both
** which ought with all care to be avoided.* * 2. Cor. 6.

Seeing at Easter all Papistes must receive their maker, as they speake; and 15. 17.
 Gal. 2. 11 to

Seeing the Iewes did euer eate their 15.
 1. Theff. 5.
 22.
 Induc. 16
 2.
Paschall lambe at Easter. Which shew
 of Iudaisme to avoide, the auncient Western
 Churches would in no wise haue
 their *Easter* on a certaine day, as was the
Easter of the Iewes; But tying the Lords
 Supper to *Easter* is a greater shew of Iudaisme,
 then tying *Easter* to a certaine day, and the
 shew of communion with Papists and those,
 so many amongst vs is more scandalous &
 dangerous in these Churches than the shew
 of Iudaisme.

Quære. *Whither the reader may not be* *Quær. 76.*
occasioned by this rubrike to thinke that
there be no Sacraments then Baptisme
and the Lords Supper.

Seeing it is said, that *A parishioner*, Induc. 1.
 (already Baptized, and not againe to bee
 Baptized,) shall also (that is over & aboue
 his thise communicating) receive the
 Sacraments, &c.

2.

Seeing other places of the K. B. seeme to prescribe and teach mo Sacramentes than those two. vide Qu. 95. 100. 126. 131. 155.

Pres. to pub.
bap.

28. It appeareth by auncient Writers that the Sacrament of Baptisme, in the old time, was not commonlie ministred but at two times in the yeare, at Easter and Whitsontide, which custome it is thought good to follow, as neere as conveniently may be.

Quar. 77.

Quare. Whither this doth not checke the prescribing of priuate Baptisme following, whereby Papists are confirmed in their error of the absolute necessitie of Baptisme.

Induc. i.

For if without danger of damnation, or contempt of the Sacrament, Baptisme was differred till one of these feastes, much more it may be stayed for, till the next Sunday, or holy day.

Ibidem.

29. It is most expedient that Baptisme should not bee administred but onely vpon Sundayes and other holy dayes, when the
most

ben
dre
kin
day
the
not
sign
S
ten
cran
who
to f
in p
S
Chu

most number of people may come together, as well for that the Congregation there present may testifie the receiving of thē that be newly Baptized, into the number of Christ his Church, as also because in the Baptisme of Infants, every man present may bee put in remembrance of his owne profession made to God in his Baptisme.

Quære. Whither Ministers do not as heinously transgresse in Baptizing children, though in the Church yet upon working dayes, or, if upon Sundayes or holy dayes, either before or after service, so as the most number of the people be either not come, or departed, as, in omitting the signe of the crosse. *Quer. 78.*

Seeing this direction of this preface *Indus. x.* tendeth much to the honour of the Sacrament, and edification of the Church, whereas the signe of the crosse tendeth to superstition, & may be as well spared in publike, as in private Baptisme. And

Seeing this direction to Baptise in the Church vpon Sundayes, or holy dayes,

2.

when the most number of people may come together, is so vrged by this preface, first by reasons, 2^{ly}, by the title of the preface, viz. *The ministration of Baptisme to be vsed in the Church*; and thirdly by omitting important words which was in 2. E. which booke concludeth this preface thus: *Nevertheles if necessity so require children ought at all times to be Baptized, either at the church or at home*, which wordes (*neither at the church or*) are left out of the K. B. and 5. E. too. So that this preface directeth Baptisme to be ministred only at home, in case of necessitie, & only vpon Sundayes and holy dayes, whē it is ministred in the church. Againe, In the next rubrike, Baptisme is commanded to bee ministred vpon the sunday or holy day, immediately after the first Lesson of Morning and Evening prayer.

These things considered Quære. *Whether people are not as well to be censured for not staying the Baptizing of children, as for not kneeling in the very acte of receiving.*

Induc. I. Seeing their presence at Baptisme is thus vrged, whereas it is doubtfull whether such kneeling be directly commanded.

ded. vide Qu. 56. and 71. And

Seeing their not staying is a contemning of the children to bee received into the congregation of Christ his flock, yea of the Sacrament it selfe, and a great neglecting of their owne edification.

30. We call vpon thee for these infants that they comming to thy holy Baptisme, may receiue remission of their sinnes, by spirituall regeneration.

Quære. *Whither Baptisme it selfe, or Regeneratiō by the spirit of God, be meant by these words, spirituall regeneration.* *Quar. 80.*

If the former Quære, *Whither this tend not to the iustifying of Popish doctrine, viz. that Sacraments giue grace ex opere operato.* *Quar. 81.*

If the later quære, *Whither it may not as well be said, that we be iustified by works, as that sinnes are forgiven by spiritual regeneration.* *Quar. 82.*

Seeing forgiuenes of sinnes is only by imputation, Rom. 4. 7. 8.

31. Then shall the Priest demand of the Godfathers and Godmothers these questions following. *Rub. b. quest in pub bapt.*

Quære. *Whither these questions are to* *Quar. 83.*

be demanded of Godfathers and Godmothers, when a convert of sufficient age is to be Baptized.

Induc. 1. Seeing in the preface before confirmation, it is said to be most convenient that children, when they come to yeares of discretion, should with their owne mouth and consent, openly before the Church cōfirme what their Godfathers and Godmothers promised for them; But converts of sufficient age can and ought to answere for them selues.

Quar. 84. *Quære. What cause free from suspition, can bee giuen, why Godfathers and Godmothers should answere in the name of children, and those, not their owne.*

Induc. 1. Seeing Godfathers and Godmothers came from Papistes,

2. Seeing (n) Pope *Aginius* at the first decreed that Godfathers and Godmothers should be onely witnesses, that children were Baptized, and not suerties, and

Induc. 1. Seeing Baptisme is vsed, as his Maiestie writeth, * *In fide parentum, vide* Qu. 140.

Quar. 85. *Quære. Whither there must not bee two Godfathers and two Godmothers at the least.*

Induc. 1. Seeing here, in the Catechisme, and
eye-

every where both Godfathers and Godmothers in the plurall number be required, or spoken of, at Baptisme, whereas in confirmation, but one Godfather or one Godmother is required.

Quære. *Why the Ministers of Iesus Christ be called Priestes.*

Quær. 86.

Seeing in the Scriptures that name belongeth only to sacrificers.

Induc. 1..

Seeing in all the new Testament Ministers of Christ are never so called, and

2.

Seeing that name is, and hath bene given, time out of minde, to Masse-priests, as being sacrificers both for the quicke and the dead.

3.

32. Doeſt thou forſake the Di-
vell, &c. doeſt thou belieue in
God, &c.

Queſt. in
pub. bap̃e.

Quære. *Whither theſe queſtions propounded to the Godfathers and Godmothers, in the ſingular number and preſent tenſe, and to be answered in the name of the child, as further appeareth by the ſetting downe of theſe queſtions in private Baptiſme, doe not imply that infants doe actually repent, & believe, Or be demanded only in imitation (o) of requiring the ſame things of parties them ſelves, who,*
being

Quær. 87.

• Act. 2. 38
and 8. 37.

being of yeares of discretion were Baptized in the primitive Churches.

Quar. 88.

If the former, Quære Whither the doctrine which is contained in the 7. question of the addition to the Catechisme, do not contrarie such implication. The question is this: Why then are Infants Baptized, when by reason of their tender age they can not performe them, viz. Faith and Repentance.

Quar. 89.

If the later, Quære. Whither these questions may not bee omitted, as well as some of the five Popish sacraments are denied to be sacraments (p) and are cashired for the same cause of corrupt imitation.

p Art. 25.
sec. 3.

The col. b.
dipping the
childe

33. Graunt that all thy servants which shall be Baptized in this water, may receiue the fulnesse of grace, &c.

Quar. 90.

Quære. Whither this be not an hallowing of the water which is then in the Fonte, that so it might be more holy, and fit for Baptizing;

Induc. 1.

Seeinge this with the 4. litle Prayers immediatly before, was read in 2. E. to that ende, once every moneth, at the changing of the water in the Font, and not in Baptisme it selfe.

If it be said, that the bringing of this prayer into Baptisme considered together with the omission of these wordes, *Prepared for the ministration of thy holy Sacrament* immediatly following these wordes, *shall be Baptized in this water*, may argue, that the intendement of the state in 5. E. was to abolish such a superstitious opinion, It is to be acknowledged, but yet there is occasion of this Quære. Partly because of these wordes, 1. *All thy servants* 2. *shall be Baptized*, 3. *in this water*. But especially because the 21. Canon saith, that *No bread and wine newly brought shall be used, but first the words of Institution shall be rehearsed when the said bread and wine be present upon the communion Table*. As if bread wine be not sanctified by Christ his institution, except every loafe and pot of & wine be hallowed by speciall words of consecration; Wherevnto Papists attribute so much. Now that which is cōceiued of bread and wine, may also be conceived of water in Baptisme.

34. We receiue this childe into the Congregation of Christ his flocke, and doe signe him with After the child is dipped or sprinkled,
the

the signe of the crosse, in token that hereafter he shall not bee ashamed to confesse the faith of Christ, &c. Amen.

Quer. 91.

Quære. Whither the Priest speaketh plurally saying, We receiue onely in respect of his ministerie, or in respect also of other with him.

Induc. 1.

¶ 4. Vers. b. dipp.

Seeing it is said before (q) *Graunt that whosoever is dedicated to thee by our office and ministerie, which seemeth to confirme the former, and*

2.

Seeing immediatly before hee said, *I baptise, and not we baptise, which seemeth to confirme the later.*

If in respect of other with him selfe.

Quer. 92.

Quære. Whither in respect of the people, or in respect of godfathers and godmothers.

Induc. 1.

¶ Col. b. dip.

Seeing it is said before (r) *Regard the supplications of thy congregation, and Amen, is to be said at the end of this speech by the People as may bee supposed, which seemeth to confirme the former.*

2.

¶ Rub. b. the praf. to the questio.

Seeing the Priest before addressed his speech only to the (s) godfathers & godmothers, saying, *Welbeloued friendes, ye haue brought, &c. ye haue prayed, &c. ye haue*

have heard, &c. and the people (t) are said before *To testifie the receiuing of the newly baptized*, and not to receiue them and in II. Ed. godfathers and godmothers are to lay their handes vpon the childe immediatly after it is baptized: & in the publike solemnizing of private baptism, (v) the Minister with the godfathers and godmothers shall saye, *Our Father, &c.* All which seemeth to confirme the later. Then the Priest saith, *We receiue, &c.* in respect of godfathers and godmothers with him selfe.

t Pref. to
pub. bap.

v Rub. b. the
L. pray.

Quar. 93.

Quære. *Whither Baptisme may not be ordinarily prinate,*

Seing it may seme, that in this case godfathers & godmothers sufficiētlic represent the cōgregation of Christes stocke.

Induc. i.

Quære. *Whither the childe bee not receined into the congregation of Christes stocke by Baptisme it selfe.*

Quar. 94.

Seeing the Minister must say in the publicke solemnizing of private Baptisme (w) *I certifie you that this childe is now by the Lauer of regeneration in baptism receined into the nūber of the children of God;* And in the 30. Canon it is thus affirmed, *It is apparant in the booke of common prayer, that the Infant baptized*

Induc. i.

w Aft. ex-
am.

zed

zed, is by vertue of baptisme, before it be signed with the signe of the Crosse, receiued into the congregation of Christs flock,

Quære. *Whither the childe be not receiued againe by and with crossing, and so may seeme to be a sacrament as well as Baptisme, for that cause 1. Cor. 12. 13.*

Induc. 1.

Seeing it is not said here, *We haue receiued*, but *We receiue, &c. and signe, &c.* both in the present tense, and after the child is both baptized, and crossed, and not before, the Priest must saye, *Seeing these children be regenerate and grafted into the body of Christes congregation; As if Regeneration were by baptisme, and Incorporation by crossing.*

2.
3 Pref. to
pub. bapt.

Seeing it is said before (x) *That the congregation may testifie the receiuing of them that be newly baptized.* Whereby it may seeme, that the intendement of the booke is, that Infantes should bee first made fit by baptisme, or washing, and then receiued by crossing. And this may the rather bee supposed, because in the ordayning of Bishops, Priestes, and Deacons, there be two ordaining speeches, and euermore the later is most effectual, touching ordination. Likewise in Marriage the parties be ioyned as well by the
speech

speech wherewith the Ring' is giuen, which is the later, as by that, wherewith handes were ioyned together. As also because in I I. Ed. children were crossed, and with these wordes receiued, at the Church dore before they were brought vnto the Fonte.

Seeing a twofold receiuing may bee gathered out of the 30. Canon. The one *Effectuall*, in that it is said, *The Infant baptized is by vertue of baptisme receyued*; The other *Ceremoniall*, which may be gathered partly out of these wordes, And not by any power ascribed vnto the signe of the Crosse; & partly out of these, *The signe of the crosse is a lawfull outward ceremonie, and honorable badge, whereby the Infant is dedicated to the service of him that died vpon the crosse, as by the wordes vsed in the common prayer it may appeare.* But the *Dedication* spoken of in that booke, is by Baptisme; for it is there said (y) *Who so ever is heere, that is in this Fonte, or water, Dedicated to thee by our office and ministerie,* Which prayer was vsed in 2. E. at the hallowing of water in the Font euery moneth; and in baptizing the Minister saith, *I Baptize, and not we baptize: because Baptisme*

y Verfic. 4.
b. dip.

z Math. 28.
19.

tisme was by Christ committed (*z*) to the Minister, as a proper duetie of his office, Whereas Crossing was neuer made by Christ, any part of the Ministrie. So then it may seeme that in the sense of the Canon, Crossing is a ceremonie (as *Dedication*) so *Receiuing of Infants* formerly by Baptisme dedicated and receiued effectually.

4.

Seeing Crossing was not vsed in 2. E. at this time and in these wordes but before the childe was brought into the Church, and with these wordes: N. Receiue the signe of the holy Crosse, in token, &c.

If then there be two *Dedications*, and two *Receiwings*,

Quar. 96.

a Heb. 8. 13

b Ezra 3. 12

& 6. 16.

Quære. 1. *Whither the later doe not annull the former, as (a) the New Testament did the Old, and the (b) Dedication of the Temple by Ezra did argue the destruction of the Temple dedicated by Salomon.*

Quar. 97.

Quære. 2. *Whither the error of often regeneration may not haue hereby some confirmation.*

Quar. 98.

Quære. 3. *Whither this ioyning of mans Invention, & that defiled with the Idolatrie of the whore of Babilon, with the*

Prinate Baptisme.

97

the ordinance of the Lord, may not be compared (c) to the placing of the altar, made after the paterne of an altar seene at Damascus, on the right hand of the altar of the Lord.

*2. King. 16
11. 14.*

Quære. Whither it be honourable to our Lord and Saviour, & comfortable to the baptized, or the Parentes thereof, to be secondly or in any sense receiued into Christ his congregation, with a notable part of the beastes marke.

Quar. 99.

Seeing (d) eternal torments be threatened to all that receiue the marke of the beast and his image, eyther openly in the forehead, or closely in the hande, and keeping of Gods commandements, and the faith of Iesus is opposed to the saide marke. Which opposition seemeth to teach this doctrine, That, as in the second commandement, the opposition of the loue of God, and keeping his commandements, to the worshipping of God in and by an image, doth argue the condemnation of al outward meanes to worship God, which are not sanctified by the word which is truth, vnderstood by Synecdoche, vnder one kinde, So this opposition argueth, that what soeuer is prescribed or advanced by Antichrist in

Induc. 1.

*d Reuel 14.
9. 10. 11. 12.*

the seruice or honour of God, and is not within the compasse of his commandments, nor agreeable to the faith & gospel of Iesus, is a part of the beasts mark, But that the signe of the crosse is such, appeareth by a little treatise of the crosse in baptisme lately published, vide Qu. 37 Ind. 4. and read *Napeir* vpon the Reuelation, Proposition 31.

Quar.
100.

Quære. Whither these wordes, Do signe him, &c. in token, &c. being appointed to be read, be the verie pure word of God, or evidently grounded vpon the same, as is affirmed in the preface of the communion booke.

Induc. 1.

Seeing it may seeme another Sacrament, because it hath a signe, viz. the Crosse, and a grace signified, viz. Not to be ashamed, &c. And

2.

Seeing no ceremonie only significant, & not sealing the new covenant, is lawfull in this time of the Gospel, Which (as the preface of the ceremonies saith) is not a ceremoniall law (as much as *Moses law* was) but it is a religion to serve God, not in the bondage of the figure or shadow, but in the freedome of the spirit. Wherevnto accordeth the doctrine of the Homilie for keeping Churches cleane, viz.

Wo

We know that now in the cleare light of Iesus Christ, all shadowes, figures, and significations, are utterly gone. Of which doctrine there is ground in the scripture, where the ceremoniall law it selfe is accounted a childish (e) pedagogie, and a beggerlie rudiment in cōparison of the doctrine of the Gospell, and therefore it was a schoole-maister to Christ, and not to be a schoolemaister with Christ.

e Gal. 3. 24.
25. and 4.
1. 2. 3.

But suppose it lawfull to haue such signifying ceremonies: Yet

Quære. Whither this signing in token, &c. be not an obscuring of the wisdom of Christ, and of the evidence of the Sacrament of Baptisme.

Quar.
101.

Seeing Christ is our (f) onely maister, and (g) that Messias, which teacheth his Church all things, So that it is presumption to (h) counsell him, and it is (i) our wisdom to keepe his ordinances, without putting to, or taking ought therefrom, and

Induc. 1.
f Mat. 23. 10
g Ioh. 4. 25.
h Rom. 11.
33. 34.
i Deut. 4. 3. 6

Seeing this Crossing doth only signifie the same graces which baptism both signifieth and sealeth. For the 25. artic. saith, that *Sacraments be badges of Christian mens profession*, & in the scripture, the holding of Paul or of Apollo, is thus

Induc. 1.

k 1. Cor. 1. reprooved, (k) were yee baptized into the
12. 13. name of Paul?

Quer. Whither a tender conscience,
102. throughly considering all the premisses,
 may not doubt of the lawfulness to say A-
 men to this speech, much more to bring his
 childe to be baptized, where hee certainly
 knoweth he shall be crossed in his child.

Quer. Lastly, Whither the premisses
103. considered, this ceremonie ought not to be
 abolished, and therefore not to bee urged,
 but the omission thereof tollerated.

Induc. 1. Seeing it is said in the Preface of cere-
 monies, that some ceremonies though de-
 vised at first of godly intent, yet turninge
 (at length) to vanitie and superstition,
 partly by the superstitious blindness of the
 rude multitude, and some entering into the
 church by undiscreet deuotion, and zeale
 without knowledge, and growing to more
 and more abuses, were, for their unprofi-
 tablenes, blinding the people, and obscu-
 ring the glorie of God, worthily cut away,
 and cleene reiected.

2. Seeing wafer cake is turned into bread
 vsuall to be eaten at the table with other
 meates, and that by direction of the K. B.
 To take away the superstition which a-
 ny person hath or might haue in the
 bread, vid. Quæst. 70.

Sec-

Seeing a white vesture called the *Crisome* and *Oyle*, together with *Crossinge* vsed in 2. E. immediatly after the applying of water, with wordes not signifying exhibition of grace as these do, in token *Thou shalt not be ashamed*, but simply as admonitorie tokens, the one of *Innocencie*, the other of the *Unction of Gods holy spirit*, were abolished in 5. E. And yet the same preface of ceremonies, was in 2. E. which may argue, that the they were not thought so superstitious, vaine, vnprofitable, or obscuring the glorie of God, as the light of the Gospell in a few yeares discouered them to be.

Seeing in the third parte of the Homilie against the perill of Idolatrie, Setting vp of Images in Churches, though only to be lay mens bookes, is vtterly cōdemned as stumbling blockes in way of the blinde.

Seeing by the third Iniunction of our late most worthie *Queene Elizabeth*, among other superstitious vanities formerly vsed, the setting vp of *Candels*, was to be reproofed and remooved. Because it was devised by mans phantasie, besides scripture, and tended to superstition.

Seeing Crossing of childre by Bishops

3.

4.

5.

6.

to be confirmed; prescribed in 2. E. is abolished.

7.

Seeing the signe of the Crosse entered into the Church by vndiscreet devotion, hath bene & is as superstitious, as much abused, as vnprofitable, as blinding the people, (for a child not crossed must forsooth, and was in deed rebaptized in *Surrey*) and as obscuring the glory of God as any of the ceremonies worthily cutt away. Many persons haue and may haue superstition in a crosse at baptisme, as in a wafer cake at the communion: It is as superstitious & no more significant, then *Chrysostome* & *Oyle*: As daungerous a stumbling blocke, as an image set vp onely to be a lay mans booke, as well deuised by mans phantasie besides scripture, and tending to superstition as *setting up of candels*: It suiterh better with the sacramentall ceremonie of *Confirmation* then with baptisme, because one Invention of man may better be ioyned with another, then with Gods ordinance. 2. It is therewith to more purpose (if any at any time) to crosse children in token they shall not be ashamed to confesse the faith of Christ, Because then children bee of discretion to vnderstand the meaning of this signe, and to professe not to be ashamed, &c. &c.

3. it doth lesse hurt there, then in the eye of religiō, where the least mouate can not but do much hurt.

Seeing it is but a noveltie, no older thā
5. E. as it is now vsed, viz. onely on the forehead. 2. Without oile, creame, or any thing els, & 3. at the Fonte after the dipping, or sprinkling of the childe, & therefore not to be retayned, for the supposed antiquitie. and

Seing the general omisso of the solemnizing of private baptisme is neuer so much as called into questiō, though it be more necessarie thē crossing, vid. q. 109.

35. Seing now dearly beloued brethren, that these children be regenerate, and grafted into the body of Christs congregation, Let vs giue thanks, &c.

Exhort. b.
the 1. pr. in
pub. bap.

Quære. Whither in these wordes the Popish error of Sacramentes there giuing grace, ex opere operato, be not implied. 104.

Seeing in euery exhortatiō and prayer before baptizing and crossing, the Priest promisseth, and the people desire Regeneration, and Receiuing by baptisme to be performed. But now after the childe is baptized & crossed, (and not before) it is

Induc. 1.

said, *These childrẽ be regenerat, &c. And*

IPri. bap. c.
exam.

m R, b con-
fir. sec. 5.

n Old. Cat.
An. 2.

o Ad. to the
cat. An. 2.

p Canon. 30

Seeing it is els where said, (l) *I certifie you that this child borne in originall sinne, is now by the Laver of regeneration in Baptisme, receyued, &c. And childrẽ baptized (m) are undoubtedly saved, & (n) in Baptisme I was made a mēber of Christ, and (o) Sacraments are not only pleadges, but meanes of graco, & (p) the Infant is by vertue of Baptisme, receyued, &c.*

If then such an implication may bee supposed:

Quar.

105.

Induc. I.

q Luk. 3. 16

Ezech. 36.

25. 26.

Quere. Whither, in such a supposition, thanks may be giuen in faith.

Seeing (q) the Minister only baptized with water ministerially, and the holy Ghost onely baptizeth (as it were with fire) effectually, and this Baptisme of the spirit, must (so farre as the Minister can discern) (r) goe before baptism by water, or els baptism by water can not bee administred. Now (s) the children of either parent beleetuing, is esteemed in the word as baptized by the spirit, and therefore ought to be baptized, as (t) children, the seed of *Abraham*, were circumcised: whereas the infantes of Parentes vnbelieuing, ought not to be baptized.

r Act. 8. 12.

36. 37. &

10. 47.

s 1 Cor. 7.

14.

t Gen. 17. 7

10.

Rub. b. pri.
[bap. sec. 2.

36. They shall warne them, that, with-

without great cause and necessitie, they procure not their childrē to be baptized at home in their houses. And whē great need shall compell them so to do, then Baptisme shalbe administered on this fashion.

Quære. Whither this permission of private baptism when children bee likely to dye at their birth, yea so, that prayer may be altogether omitted, doth not, or in likelihood may not mainteyne the opinion of an absolute necessitie of baptism.

Qua. 106

And the rather, because these times be declining to Poperie, and this opinion may seeme to bee helped forward by the published speech of the now Archbishop of Canturburie. Wherein hee affirmeth, that (v) *If an infant dye baptized, there is an evident assurance that it is saved, whereas The state of an infant dying unbaptized, is uncertaine, vide quæst. 132.*

Induc. 1.

v Confer. pag. 16.

Quære. Whither this opinion of baptismes necessitie be warranted by the word.

Qua. 107.

Seeing the same opinion falsely gathered by the Rhemistes out of these wordes of Christ (w) *Except a man bee borne of the water and of the Spirit, he can not en-*

Induc. 1.

w Ioh. 3. 5.

ter into the kingdome of God, is fully and plainly cōfuted by that Reverend mā of well deserued good memorie, D. *Fulke*.

Induc. 1. Seeing Sacraments do not give grace *ex opere operato*, because the H. ghost only baptizeth effectually, so farr as the Minister can discerne, & that before baptisme is to be administred, as in *Qu. 105*. And

2. Seeing the state of Christian infants dying before the next Sūday or holyday after their birth, without baptisme, is not more vncertaine then the state of Iewes their infants dying before the eight day without *Circumcision*, because the couenant betweene God and *Christians* is as sure as was the couenant betweene God, and the Iewes.

Que. 108 *Quære. Whether it bee lawfull by the word, to baptize privately in houses, in such need, and hast.*

Induc. 1. Seeing this opinion of Baptismes necessitie is not warranted by any direction of the word.

2. Seeing no president can be founde in all the new Testament of such baptizing, in such need and hast, but onely of baptizing in as publike assemblies as for the

3.
* *Aet. 2. 41.* *1 Cor. 12.* baptizing in as publike assemblies as for the time could be. and

13. Seeing Baptisme * is a signe and scale of

of our incorporation into one body, and of our ioyning vnto the Church of Christ. But a number of women, and those (most what) of sundrie Parishes, can not be prooved by the worde to be a church by representation in this time of established Churches. So that, as his Maiestie concluded (x) a Minister to bee of the *Essence*, though not of the Sacrament, yet of the right and lawfull ministerie of the same, and therefore tooke order, that the communion book should be so explained, that no woman (as was wont, for the popish error of baptismes necessitie could haue no better fruit) but only a lawfull Minister should administer baptisme in any case what soeuer: So it may be concluded, that baptizing of children in publique assemblies, is of the *Essence*, though not of the sacrament, yet of the right and lawfull ministerie of the same. And the rather because it must be administred only by a lawfull Minister, who is a publique person. And consequently it may bee doubted (notwithstanding that is said in this rubricque, sect. 4.) Whither children bee lawfully, that is warrantably by the word, baptized in private houses, whē the next Sunday,

x Confer.
pag. 18.

day, or holy day, they may bee baptized in publike assemblies.

Rub. b. pri.
bap. sect. 4

37. But yet neuerthelesse, if the child, which is after this sort baptized, do afterward live, it is expedient, that it bee brought into the Church, to the intent, that, if the Priest, or Minister of the same Parish, did him selfe baptize that child, the Congregation may be certified of the true forme of baptisme, by him privately before vsed. Or if the child were baptized by any other lawfull Minister, that then the Minister of the Parish where the child was borne or christened, shall examine & trye whether the child be lawfully baptized, or no.

Quæ. 109 Quære. Whither the signe of the Crosse in baptisme, so many wayes chalēged, viz. Quæst. 95. 96. 67. 98. 99. 100. 101. 103. Wearing a Surplise at the Communion by law not confirmed, as in quæst. 18. Bishoping of childrē, which seemeth popish, viz. quæ.

126. and 127. *And Churching of women,*
which seemeth Iewish, viz. qua. 279.
may not be omitted as well as the solemnizing of baptisme by this rubrike required.

Seeing it seemeth expedient by this rubrique, that the Congregation be certified of the forme of private Baptisme, though it be administred by a lawful Minister, yea by the parish-Priest himselfe.

Induc. 1.

Seeing so many children could not be Baptized by Masse-priestes, and that after the popish manner, nor so many bastardes could be concealed, as now there be. And

2.

Seeing it may bee well supposed, that so many would not pretend necessitie, as now do, if this direction were as duly executed, as other directions, to worse purposes, be earnestly vrged, whereas this is generally neglected.

3.

38. And because some thinges essentiall to this Sacrament, may happen to be omitted through feare or haste, I demaund further of you, &c.

Rub. in the Exam. of pri. bap.

Quære. Whither Baptizing by a lawfull Minister, bee not as essentiall, as to thinke a child privately baptized in feare and

Quæ. 110

and haste to be lawfully and perfectly baptized.

Induc. 1.

Seeing this rubrique is placed betwene the Demaundes which concerne these two pointes.

2.

*Rub. b. exam. in pri. bap.

Seeing these Demaundes before and after this rubrique * are said to concerne the true forme of Baptisme, and

3.

Seeing his Maiestie hath adiudged a lawful Minister to be of the essence of the right and lawfull ministerie of the sacrament, taking for his ground the commission of Christ to his Disciples, viz. (y) *Go preach and baptize, &c.* Whereas it can not be prooved, that the sacramentes of the old Couenant, did properly appertaine to the Priestes office, and therefore D. Some may seeme to haue reason for his theologicall position, viz. (z) *Nullum Sacramentum sine Ministro.*

y Math. 28.
19.

z Defence
pag. 75.

Quæ. 111

Quære. *Whither this Demaund, viz. Whither they called vpon God for grace and succour in that necessitie, appointed to be made by s. E. and set in the place of this rubrique be lesse necessarie then this question, Who was present whē the child was baptized.*

Induc. 1.

Seeing by the K. B. the later is to be demanded, and the other is omitted. As

Publike Baptisme.

111

if it were more materiall that this person rather then that, were present with the Minister at private baptisme, then to vse prayer: And as if private baptisme (a) could not be sanctified by prayer, because it is not sanctified by the word, and therefore prayer were better spared then vsed.

2. Tim. 4.
4.5:

Quære. Why Crossing may not be omitted in publike baptisme, as well as prayer in private, and as crossing then not at all required.

Qua. 112

Quære. Whither the reading of this rubrique and omission of the demand touching prayer, be not an offence against first Eliz. cap. 2. which straightly forbiddeth any alteration, but those specially mentioned in that statute.

Qua. 113

Quære. What great need is there of demanding with what matter and wordes the child was baptized.

Qua. 114

Seeing now, none must baptize but a lawfull Minister, who is no fearfull woman, and not likely to faile in the maner of baptizing, wherein he is so much exercised, and hath a time, being sent for, to prepare him selfe.

Induc. 1.

39. If thou be not baptized alreadie

N. I baptize thee in the name of

Rub. last in
pri. bap.

the

the Father, & of the Sonne, and
of the holy Ghost, Amen.

Que. 115 Quære. Whither a child baptized with
this forme, be rightly baptized.

Induc. 1. Seeing (b) a Sacramēt is not only a badge
b Art. 25. of Christian mens profession, but rather
a certaine sure witnes of grace and Gods
good will towards vs. But this forme of
baptizing is altogether vncertaine: For
being conditionall, it supposeth N. not to
be baptized at this time, though these
wordes be vsed, and water applied, if hee
were baptized before. But it is doubted,
whither N. bee alreadie baptized. There-
fore it is doubtfull, whether he be bapti-
zed at this time, and

2. Seeing this doubtfull forme of bapti-
zing came first (not from Christ, but) frō
Antichrist; & that, not much about 444.
yeeres. For (c) *Alexander the third, Pope*
of Rome, ordained it anno 1161.

c Reliq of
Ro. to. 96.

Que. 116 Quære. Whither people may hereunto
say Amen with faith.

Induc. 1. Seeing faith and prayer ought to bee
without doubting, Rom. 14. 23. Iam. 1. 6.

Que. 117 Quæst. Whither there bee not a nullitie
in baptisme ministred by women.

Induc. 1. Seeing this forme of baptizing impli-
eth

eth that the sacramentall wordes of Institution may be vsed, and water applyed, and that by a lawfull Minister in the congregation, and yet no sacrament administered, if the childe were baptized before. And

Seeing it may seeme, that want of a lawfull Minister, whom only Christ hath sent to baptize, maketh a nullitie as well as rebaptizing which Christ hath not allowed, is accopted no baptizing, though performed by a Minister.

Quære. Whither want of Crossing, Quær. bring a nullitie to Baptisme as well as 118. want of water, and the forme of the sacramentall wordes of Institution.

Seeing the rebaptizing of the child in Induc. 1. Surrey (*de quo vid. Qu. 103.*) was neuer called into question.

40. The order of confirmation, the laying on of handes vpon children baptized, and able to render an account of their faith according to the catechisme following.

Tit. b. Confir.

Whereas the title of Confirmation in J.E. was this, *Confirmation wherein is contayned a Catechisme for children.* And

H

wher-

(d) whereas it was concluded by his Ma-
iestie, with consent of Bishops, that Con-
firmation, for the fuller explanatiō (least
we make it a sacrament, or a corroborati-
on to a former sacrament) should bee
intituled *An examination with a Con-
firmation of children.*

Quar.
119.

*Quære. Whither this alteration of both
these Titles may not occasion many to
iudge that Bishops studie to mainteyne the
pompe of Confirmation by the imposition
of their handes, and to shunne the paines
of Excommunication.*

Induc. 1.

Seeing the now Bishop of Canturbu-
rie said in the conference, pag. 34. that
Confirmation was restrayned to Bishops
only, *For the honor of their Priesthood,
And*

2.

Seeing few or no Bishops take any
paines them selues in examination: wher
as in the homilie of common prayer, &
sacramentes, Confirmation is said to bee
by examining and ioyning prayer.

Qua. 120

*Quære. Whither this dealing tends
not to the Kings dishonour, as giving men
occasion to thinke, that eyther Bishops pu-
blished this alteration without his Maie-
sties knowledge. Or if it be with his know-
ledge, that either his Maiestie is easie to
be*

be drawne by the Bishops, and their complices, to suffer it to passe, though contrarie to his minde so often signified, and not changed for ought is knowne; Or that the Bishops may presume to doe as much as this, without his Maiesties consent.

Quære. Whither this alteration bee *Quæ. 121*
Warrantable.

Seeing it is more then is allowed by 1. Induc. 1.
Eliza. c. 2. and

Seeing it seemeth rather a depravation 2.
then explanation, according to his Maiesties good meaning.

41. Confirmation is ministred to them that be baptized, that by imposition of hands and prayer, they may receiue strength and defence against all temptations to sinne, and the assaultes of the world and the devill.

Rub. b. Cōfir. sec. 3.

Quære. Whither such as haue receyued the communion, or converts of perfect age, when they are baptized, ought also to be confirmed. *Quæ. 122*

Seeing (e) the not admitting to the communion such as are not confirmed, e Rub. a. may argue that such as are admitted to Cōfir. sec. 3.

the communion, need not afterward to be confirmed. And

2. Seeing in the sections of this preface to Confirmation immediatly going before and following, this it is set downe as a principall consideration why Confirmation is observed, that Parties baptized, should, at yeeres of discretion, openlie professe their Christian faith, and obedience: Which Convertes of perfect age, may and * ought to do before, and at their baptisme.

* A& 8. 36.

37.

Quæ. 123. Quære. Whither Baptisme doth not, as a seale, assure the faithfull of strength against all temptations.

Induc. 1. Seeing (f) it is a sacrament of regeneration, & (g) they that are borne of God sinne not so as to fall away from grace eyther totally, or finally. Because the seed of God remaineth in them, & therefore baptisme is not to be reiterated.

f 1 Pe. 3. 21

Titus 3. 5.

g 1 Ioh. 3. 9.

2. Seeing in the 27. artic. it is said, that by Baptisme, as by an instrument, faith is confirmed, and grace increased by vertue of prayer, and

3. Seeing it is said in the 5. sect. of this rubricke, that *A childe baptized, is undoubtedly saved though confirmation bee deferred.*

Quære.

Quære. Whither the Lordes Supper doth not seale the Confirmation of that grace. *Quæ. 124*

Seeing it is (h) a sacrament of our spirituall feeding, or of the maintenance of spiritual regeneration begunne and perfected in, and by Christ. *Induc. 1. h loh. b. 55. 56. 57. 1 Cor. 11. 28. 29.*

Quære. Whither this sacramentall confirming of grace sufficiently sealed by the sacramentes of the Holy one of Israell, be not as derogatorie to those sacramentes, as a pardon, under the seale of a subiect, is to the kings Wardon under the great seale, or (i) as the brave altar of King Ahaz was to the brasen altar of the Lord, And the rather, because this confirmatiō is said heere to bee, not by examination, but by Imposition of handes, and those, not of a plaine Minister, but only of a Lord Bishop, who is accounted an Apostolicall man, in the preface to the exhortation, in time of visitation. *Quæ. 125*

Quære. Whither this Confirmation be not a third sacrament, and that contrarie (k) to his Maiesties iudgement, and the 25. artic. *Quæ. 126*

Seing it hath an outward visible signe, & that (as is pretended in this Rub) both signifying, and sealing, vid. *Imposition of handes,* *Induc. 1.*

* Adde ans.

3.

2.

handes, and an inwarde spirituall grace, viz. *strength against temptation*, which are the two partes of a sacrament, * as is said in the Catechisme following, and

Seeing the signe of *Imposition of hands* doth certifie the confirmed of Gods fauour, as is said in the Bishop his latter prayer in confirmation following.

Quæ. 127

Quære. *Whither it may not be thought that Confirmation doth giue grace ex opere operato.*

Induc. 1.

Seeing it is said, that by *Imposition of handes they that are baptized, receyue strength.*

Quæ. 128

Quære. *Whither prayer doth sanctifie Imposition of handes to the end pretended.*

Induc. 1.

1s. Tim. 4.

45.

Seeing *Imposition of handes*, and that only of a Lord Bishop to that end, (l) can not be proved as sanctified by the word, vid. quæ. 145. And therefore Christian people seeking strength against all temptation to sinne, in, and by this *confirmation* may be deemed, subiect to this censure of our maister Christ, (m) *Wherefore do you lay out siluer & not for bread? and your labour, without being satisfied?* vide Qu. 148.

on Isa. 55. 2.

Old Cat.
Ans. tou-

42. Secôdly in God the Sône, who
reded-

hath redeemed me & all mankind.

ching that
art. of faith

Quære. Whither this may not bee understood as teaching the error of uniuersall grace, viz. That Christ his death was not only sufficient, but also effectual to the actuall redeeming not only of all sortes of men, but also of euery one of euery sort.

Quæ. 129

Seeing here is nothing to the contrary, but that as the Father hath actuallic and effectually made all the worlde, and every parte thereof, And the *holy Ghost* doth actually and effectually sanctifie al, & every one of the elect people of God; So the child may cōceyue, that the Sōne (of whom he speaketh in the like forme of speach, betweene the Father and the holy Ghost) doth actually, and effectually redeeme all mankind, & every particular person; And the rather because he is taught to belieue (according to the truth) that the holy Ghost sanctifieth only the elect people of God.

Induc. 1.

If then these wordes teach a child to say that Christ doth actually & effectually redeeme all mankind, & euery particular person.

Quære. Whither they be the very pure wordes of God, or evidently grounded upon the same.

Quær. 130.

Ind. c. I.

n Mar. 1. 21

Seeing the Angel of the Lord, said that our Lord (n) should be called Iesus, because he should saue His people (not all people) from their sinnes.

2.

n Mark. 2.

17.

p Math. 20.

16.

q & 16. 27.

Seeing Christ him selfe saith, (o) I came not to call the righteous, but sinners to repentance. (p) Many are called, but few chosen; (q) This is my blood of the New Testament, that is shed for many, (not for all) for the remission of sinnes; & (r) I pray not for the world, but for them that thou hast given me, and

r Ioh. 17. 9.

3.

s Rom. 11.

32.

t Gal. 3. 22.

* 2 Thes. 3.

2.

Seeing Paul, who in one place saith, (s) God hath shut up all in unbeliefe, that he might haue mercie on all, expoundeth him selfe in another place, saying, (t) The scripture hath concluded all vnder sinne, that the promise, by the faith of Iesus, should be given to them that beliene. * But all haue not faith.

Adde to the
Car. An. 1.

43. Two only as generally necessa-
rie to saluation, that is to say,
Baptisme, & the Lords Supper.

Qua. 131

Quære. Whither learners of this Ca-
techisme, may not bee occasioned by these
wordes to beliene, that there be no sacra-
mentes then two, either specially pertay-
ning to certaine persons, as Matrimonie;

or generally concerning all, but not as necessarie to salvation, as Confirmation, which (v) as the communion booke saith, may be differred; and yet the child baptized is undoubtedly saved, though it dye before it be confirmed. v Pref. bef. Confirm. sect. 5.

Seeing none but licensed and sufficient Preachers must; by the 49. Canon, expound any scripture, or matter of doctrine. Induc. 1.

Quære. Whither Learners may not bee also occasioned to beleene that these twoo be absolutely necessarie. Quæ. 132

Seeing Baptisme may by the communion booke, and must, by the 69. Canon be privately ministred, though without prayer when childre be likely to dye. & Induc. 1.

Seeing it seemeth to giue grace by the worke wrought, vid. Qu. 105. 106. 107. and 108. and 2.

Seeing that, which is conceyued of baptisme, may also, by Learners, be conceyued of the Lords supper. And the rather because a private communion (w), and that only betweene the Minister and one sicke of the plague, is allowed by the communion booke. 3.

Quære. Whither these questions and answers touching the Sacraments, be on- w Rubr. 2: com. of the sick, sec. 4.
Quæ. 133
lie

lie by way of explanation, without any visible alteration, as his Maiestie intended in the Conference, page 6. 86. and 87. and pretended by his Proclamation, s. Marty 1603. Or be not rather an addition according to a demand made: (it may bee supposed, by some of the Cleargie, to D. Reynolds, in the conference, pa. 43.

Induc. 1.

Seeing there was nothing in the Catechisme of s. E. concerning the number and doctrine of the Sacramentes, and therefore nothing to be explained.

But if the Bishops will needes haue these questions and answers to be onely by way of explanation.

Que. 134

Quære. Why the questions and answers touching the Sacramentes, which was written by Mai. Nowell (that good man, and sound Divine) bee not put into the communion booke, rather then these.

Induc. 1.

Seeing the Catechisme of the communion booke with those, hath bene long in vse, (x) by direction of authoritie: and

x Edmund.
Cant. l. 14
com. at
Lambeth
15. Maii.
1576.

2.

y Confer.
pag. 44.

Seeing some of these be intricate, and therefore ought to haue bene avoided in the fundamentall instruction of a people, (y) according to his Maiesties *gnomicall* and *canon-like* conclusion.

Quære.

Quære. Whither it may not be feared, *Quar.*
 that the next supposed explanation (if it
 135.
 be performed by the Prelates) may not
 (unhappily) smell so much more of poperie,
 then this, by how much this doth smell
 more of poperie, then those questions and
 answers which were written by good
 Maister Nowell.

But whither these questions and answers be only by way of explanation, or be a manifest addition.

Quære. Whither it be not as lawfull for *Quar.*
 his Maiestie, by authoritie only of his
 136.
 Proclamation, to bring into the Church
 the Liturgie of Scotland.

Seeing the Actes of Parliament, are Induc. 1.
 only to be explained by authority of Parliament, as may appeare by sundrie actes of explanation.

Seeing the booke of 5. E. was confirmed by authoritie of Parliament, 5. & 6. Ed. 6. ca. 1. though it were but an explanation of 2. E. as is affirmed in that statute. And

Seeing the addition only of two sentences in the deliuerie of the Sacraments, and those prescribed for the same purpose in 2. E. were now vnlawfull, because they were not in 5. E. but that they
 are

are specially warranted by 1. Eliz. c. 2.

Qua. 137 Quære. Whither a Minister teaching these questions and answers in the Church, be not in danger of the statute. 1. Eliz. ca. 2.

Qua. 138 Quære. Whither a Bishop may lawfully refuse to confirme childrē, who can answer to the questions of the catechisme in 5. E. but not to these.

Adde to the Cat. answ. 7 44. They (*viz. Infantes*) doe performe them (*viz. faith and repentance*) by their suerties.

Qua. 139 Quære. Whither in this answer be not containd this doctrine, That children, who can not performe faith and repentance, by reason of their tender age are baptized, because they performe them only by their suerties.

Induc. I. Seeing by the 29. Canon, No parents shall either be vrged to bee present, nor admitted to answer, as Godfather for his owne child.

If so:

Qua. 140 Quære. Whither it bee the verie pure word of God, or evidently grounded upon the same.

Induc. I. Seeing Pauls doctrine is this (2) The
2 1 Cor. 7. unbelieving husband, is sanctified to the
14. be.

Catechisme.

141

believing wife, and the unbelieving wife
is sanctified to the believing husband, els
were your children vncleane, but now they
are holy. Whereby it is evident that in-
fants be holy, and therefore capable of
baptisme, only in respect of the faith of
either of their parentes, vide Qu. 84.

Quære. Whither an Infant whose pa-
rents and progenitours are all knowne to
be Jewes, Turkes, or Pagans, may be bap-
tized, if Christians will be his suerties.

Quæ. 141

Quære. Whither Infants baptized pri-
vately, in feare and hast, and not living
to haue their baptisme solemnized, accor-
ding to the communion booke, are lawfully
baptized.

Quæ. 142

Seeing it may bee supposed, that in
such hast, and feare of death, when they
can not stay so long as to say the Lords
prayer, they haue not Godfathers and
Godmothers by them, to performe faith
and repentance.

Induc. 1.

Quære. Whither Anabaptistes, taking
this to bee the doctrine of our Churches,
may not also take occasion to confirme
them selues in their hereticall denying the
baptizing of the infantes of believers.

Quæ. 143

Quære. Whither Christians, of wise
heartes, and religious spirites, may not, by
this

Quæ. 144

this doctrine, be occasioned to doubt, how;
With a good conscience, they can bee suer-
ties for, and vow in the name of, children
not their owne, when they are baptized.

a Rub. aft.
the Cat.

Whereas Godfathers and Godmothers are
(a) onely witnesses of Confirmation but
in baptisme, such suerties, as by whom in-
fantes performe faith and repentance.

B. pr. aft im-
pos. of
handes.

45. We make our humble suppli-
cation to thee for these childré,
vpon whom (after the example
of thy holy Apostles) wee haue
laid our hands, to certifie them
by this signe of thy favour, and
gracious goodnes towards thé.

Quæ. 145

Quære. Whither this avouching the
Apostles their example, bee evidently
grounded vpon the verie pure worde of
God, and so a sufficient iustifying of Con-
firmation, and that by Diocesan Bishops
only.

Induc. 1.

Secing (1) they were not children
brought to bee confirmed, as soone as
they could saye in their mother tongue,
the articles of faith, &c. (as is appointed
in the rubrique before Confirmation) but

b Aft. 8. 12
17, & 19. 6

of ripe yeares, who (b) by, or with im-
position

sition of handes, receiued the *holy Ghost*,
 which (1) was not an ordinarie strength-
 ning of the baptized in the grace of *Re-*
generation, but a miraculous confirming
 of faith then newly preached by extra-
 ordinarie giftes, as *Tongues* and *Prophe-*
cie. Which (3) were given sometimes (c) c & 10. 44.
 without Imposition of handes, and be-
 fore baptisme. and (4) when faith was
 sufficiently confirmed (in Gods iudge-
 ment) the miraculous givings of these
 giftes, as well as of *healing* by imposition
 of handes, (which (d) also the Apostles d & 18. 3.
 practized) did cease. So that it may seeme Mark. 16.
 that Bishops may as well appropriate to 18.
 them selues the charitable dutie of visi-
 ting the sicke, from and by the example
 of Apostles their laying handes on the
 sicke to recouer them, as the honour of
 confirming children by Imposition of
 handes, after their pretended example.

Seeing the now Bishop of *Canterbury* 2.
 hath not yet, nor ever can proove the or-
 dination of a Diocesan Bishop lawfull,
 out of the scriptures, as in the Conference
 page 36. he presumed he could do. And
 therefore the example of Apostles, if it
 were of continuall vse in the Church,
 doth not belong, much lesse is lawfully

restrayned to a Diocesan Bishop. Yea the said Bishop him selfe acknowledged in the Cōference, page 34. that it was Saint *Jeromes* iudgement, *That the execution of Cōfirmation was restrayned to Bishops only, rather for honour of Priesthood, then for necessitie of the law.* And

3.

Seeing the 25 artic. saith, that *Cōfirmation hath growne of the corrupt following of the Apostles, and hath not any visible signe, or ceremonie ordained of God.* These things well considered,

Quæ. 146

Quære. Whither children confirmed may be certified, by the signe of Imposition of Diocesan Bishops their handes, of Gods favour towards the, more than the
e Ier. 28. 1. (c) Priestes & people were in trueth cer-
10. 11. 13. tified by Hananiah, his signe of breaking
15. Ieremiahs yoke, that the yoke of the King of Babell should bee broken, within twoo yeares.

Quæ. 147

Quære. Whither the Bishop can make this prayer in faith.

Quæ. 148

Quære. Whither people bee not guiltie of this unwarranted, unfruitfull, & corrupt following of the Apostles, and of taking Gods name in vaine, if they sende their children thus to bee Bishoped, vide
Qu. 128.

Quære.

Quære. Whither this Bishopping ought not to bee reformed, as well as Extreeme Vnction is remooued, and that, not onely as extreeme Vnction was practised in the Romish Synagogue, but also as it was prescribed in (f) 2. E. *Qua. 149*

f Aft. dipp.

Seeing this imposition of handes is now as idle a ceremonie, as extreeme Vnction. Induc. 1.

46. There shall none be admitted to the holy communion, vntill such time as he can say the Catechisme, and be confirmed. Rub. 2 confirmed. sect. 3.

Quære. Whither this bee not to transgresse the commaundement of God by the traditions of men, & that more haynously then the Pharisees did. *Qua. 150*

Seeing (g) they did not forbid children to honour their parentes, but onely excused them, by their tradition, and Induc. 1. g Math. 15. 3. 4. 5. 6.

Seeing this confirmation seemeth to be a corrupt tradition of men: vide Qu. 117. and 128. and 145. Whereas the holy Communion is an ordinance of Christ, so commaunded (h) by him to all christian people, that it seemeth (i) Christians received euery Sunday in the primitive churches. h Luk. 22. 19. i Act. 20. 7.

Qua. 151

Quære. Whither a Minister should keepe from the Communiõ such as can not say the Catechisme, though they be confirmed.

Rub. b. Ma-
tri. sect. 1. 2.

47

The banes must be asked three feuerall Sūdayes or holy dayes, in the time of service, the people being present, & if the persons that would bee married, dwell in diuerse parishes, the banes must bee asked in both parishes. And the Curat of one parish, shall not solemnize matrimonic betwixt them without a certificat of the banes being thrice asked from the Curate of the other parish.

Qua. 152

Quære. Whither a Curate solemnizing marriage without banes asking according to the booke so earnestly requiring, and carefully prescribing the same, may not be indicted upon the statute of 1. E. cap. 2. Norwithstanding haue a licence according to the 62. Canon.

Induc. 1.

Seeing these Canons are said to be confirmed by vertue of an acte made in the

Confirmation.

151

25. yeare of King Henrie the eight, But that statute provideth, *That no Canons shall be made, or put in execution by authoritie of the convocation which shall bee repngnant to the statutes of this Realme.* But the Canon allowing licences to marie, without banes asking, is contrary to the booke established by 1. Eliz. cap. 2. therefore of no validitie, except solemnizing of Matrimonie by licence without banes asking, according to the booke, be made lawfull by some later statute.

Quære. Whither the parish-clerke may *Quæ. 153*
not aske the banes.

Seeing to aske them is no proper duty Induc. 1.
of a Minister. Neither is he expressly com-
maunded so to do.

48. With my body I thee worship, *In Matrim.*
In the name of the Father, &c. *when the*
ring is given

Quære. Why these wordes bee not ex-
plained, as it was determined in the con- *Quæ. 154*
ference, page 97.

Seeing it may seeme absurd, that in a Induc. 1.
matter of so great importance, wordes
spoken in the name of God, and in the
face of his congregation; yea so nearlie
concerning the matter in hande, should
be without sense and vnderstanding.

I. O God

Col. 3. after
the suffrag
in Matrim.

49. O God, who hast consecrated the state of Matrimonie to such an excellent mysterie, that in it is signified and represented the spiritual mariage and vnitie betwixt Christ and his Church.

Quære. Whither these wordes sounde

Que. 155 not in the eares of most people, as if Matrimonie were a sacrament as well as baptisme and the Lords supper.

Induc. 1.

Seeing the giving of a Ring may (by the most) betoken for the visible signe, as the vnitie betwene Christ & his Church is an Invisible grace.

2.

Seeing many things must be done by the Minister him selfe: For he must take the Bride at her fathers hande and giue her to the man, He must giue the Ring, (first layed on the booke) to the Man, that he may put it on the Brides finger; He must ioyne their handes the seconde tyme together, and then (but not before) he must say, *Those whom God hath ioyned together, &c.* As if Mariage were not mariage, except a Minister do all this. &

3.

Seeing in the first part of the Homilie of Swearing, Baptisme, and Matrimonie are called sacramentes, both for like cause,

cause, and without any difference.

Quære. *Whither this be not a solemne Quæ. 159*
fathering of a lye upon God.

Seeing (k) God ordayned mariage be- Induc. 1.
fore the fal of Adam, when it could not k Gen. 2, 22
be a mysticall representation of mariage 24.
betwixt *Christ* and his *Church*, Neither
can any shew when God hath since con-
secrated the state of Matrimonie vnto
such an excellent mysterie.

Quære. *Whither this part of the pray- Quæ. 157*
er may not well be put out, both in regard
of this untrueth, as also in that it maketh
this prayer like a monster with twoo
beades.

Seeing this is a second exordium, and Induc. 1.
that (as it were) out of ioynr.

50. The new married persons the Rub. last in
same day at their mariage must mari.
receyue the communion.

Quære. *Whither a Communion be not Quæ. 158.*
as necessarily required to the lawfull so-
lemnization of matrimonie, as a Ring.

Seeing it is said, *The new married persons* Induc. 1.
must receyue (and not may) receyue the
communion.

Seeing the communion doe more liue- 2.
lie resemble vnitie betwixt *Christ* and his
I 3 Church,

134 *Visitation of the sicke.*

Church, and teacheth vnitie betwixt the Christian husband and the wife, then doeth a Ring. And

3. Seeing gold and siluer appointed by 2.E. to be giuen with the Ring, as tokens of espousage, be not now required.

Qua. 159. *Quære. Whither the omission of the communion be not as punishable as the omission of the Ring or Surplesse.*

Induc. 1. Seeing wilfull refusing to vse the forme of common prayer and administration of the Sacraments, is grievously punished by 1.Elj.cap.2. But no punishment is provided by that, or any other statute, for only omission of rites and ceremonies, as being removeable, even by the same statute.

Visit. of the sicke att. his free confession.

51. By his authoritie committed to me, I absolue thee from all thy sinnes, in the name of the Father, and of the Sonne, and of the holy Ghost.

Qua. 160 *Quære. Whither this absolution or freeing the sicke from the guiltines of his sinne, be not categoricall, absolute and actual.*

Induc. 1. Seeing it is to be pronounced vpon a speciall cōfession of some weightie matter

ter

ter troubling the conscience of the sicke, and that, not by the way of an hypotheticall applying of the word of reconciliation, but as a sentence definitive in a Iudiciall, set, and sacramentall forme.

Quære. Whither this maner of absolution do not agree with popish absolution In and By the sacrament of Pennance, so called, and disagree with the Absolution in the beginning of morning prayer: Where Ministers are said to haue commaundement to declare, (viz. by Preaching and Prayer, as his Maiestie (1) soundly houl- *Quæ. 161*
deth) to the penitent remission of sinnes, but those absolutely, and actually pardoned only by God. *1 Corfer. pa. 8.*

Quære. Why this forme of absolution is not explained to take away all occasion, of the antichristian error of popish absolution, rather then these wordes, Or remission of sinnes, thrust into the rubrick of the said Absolution, in the beginning of Morning prayer, and that without any sense, or cause, that can easily be perceiued. And the rather, because the putting out of these words. The same forme of Absolution shal be vsed in al private confession. Which were immediatly before this absolution in 2. Eliz. doth giue occasion, (Now *Quæ. 162*

the King requireth further explanation) altogether to remooue the shew of popish absolution.

Quæ. 16; Quære. Whither this categoricall, absolute, and actuall absolution, be not gain-saide in the next collect, where the Priest prayeth that God would not impute to the sicke his former sinnes.

Induc. 1. Seeing the Priest having the authoritie of Christ (as is here saide) hath alreadie actually absolued, or freed the sicke frō all his sinnes in the name of God. Whereas after Baptisme prayer is not made; (m) but thankes giuen for *Regeneration.*

m Col. 2.
crossing.

Quæ. 164

Quære. Whither authoritie to forgive sinnes categorically, absolutely, and actually, be committed to the Priest, either by Christ, or the Bishop at his ordination.

Induc. 1.
n Math. 9.
2. &c.

oloh. 5. 17.
Act 3. 12.

Seeing (n) Christ prooued him selfe to haue such authoritie, & so freed him selfe from the imputation of blasphemie, by shewing him selfe able, by his owne power, to heale a man sicke of the palsey; (o) which was a manifest argument of his *Godhead.* But the *Godhead* is not imparted to the Priest, therefore such authoritie is not imparted vnto him.

2.

Seeing the wordes which the Bishop
must

must say to the Priest, when hee layeth handes vpon him, viz. *Whose sinnes thou doest forgive, they are forgiven*, doe not giue him such authoritie. For no such thing is required of him, in all the questions going before, neither giuen vnto him in the most effectuall wordes of *Ordination* next following, viz. *Take thou authoritie to preach the word of God, and to minister the holy Sacramentes in this Congregation, &c.* And it is to bee noted that it is not said in his ordination, *Take thou authoritie to forgive sinnes*, but *Receyue the holy Ghost*, whose sinnes thou forgiuest, &c. Meaning thereby not the essence, but the gift of the holy Ghost. What the gift is appeareth by these wordes immediatly followinge in the same speach: *And be thou a faithfull dispenser of the worde of God, and of his holy Sacramentes.* As if it were saide in plaine wordes, thus: All they, who repent and beleue the word of reconciliation, preached by the Minister of the Gospell in the power and evidence of the spirit, and sealed by the sacramentes administered by him, shall verely obtayne forgiveness of sinnes.

Quære. Whither authoritie to forgive sinnes, *Q. 165*

138 *Visitation of the sicke.*

sinnes, in any sense whatsoever, be committed, by Christ, to a Priest, so called, whose lippes preserve no knowledge.

Induc. 1. Seeing (p) Christ sendeth his Ministers, as to baptize, so to preach.

19. 2. Seeing (q) the word of reconciliation is not committed to them.

q 2. Cor. 5. 19. 20. Seeing (r) they are not disposers of the

3. mysteries of God, and therefore not to be esteemed as the ministers of Christ, and

1. Cor. 4. 1. 4. Seeing the booke of ordaining Bishops, Priestes, and Deacons, committeth the authoritie to none, but such as it supposeth able to preach.

Rub. after
com. of the
sick, sc. 4.

52. In the time of the plague, Sweat, or other such like contagious times of sicknesses, or diseases, when none of the parish or neighbours can be gotten to communicate with the sicke in their houses for feare of the infection, vpon speciall request of the diseased, the Minister may alone only communicate with him.

Quere. *Whither this communicating of the Minister onely with the sicke in their*

their houses may not be deemed unlawful.

Seeing the wordes of the institution Induc. 1.
be (s) *Take yee, eate yee, and not, Take* s Math. 26.
thou, eate thou. 26,

Seeing private masses, though inpu-
blike places (t) be iudged vnlawfull 2.
quatenus privat. t Jewel. rep-
ly pa. 1.

Seeing lacke of companie is esteemed
in the second section of this Rubrique,
(though it be not in the same rubrique
of 2. E) as iust an impediment to this
private communion, as *Extremitie of
sicknes in the partie visited.* 3.

Seeing the communion which is to be
receyued often, according to the exhor-
tation contayned in the preface before
the communion for the sicke, and (v) v 1. Cor. 11.
only by such as can examine the selues, 28.
can not bee more necessarie then bap- 4.
tisme, which is not to be reiterated, and
is to be ministred to infantes who can
not actually beleue. But no necessitie
can iustifie private baptisme in establi-
shed Churches, vid. qu. 108. And

Seing Sacraments be effectual (accor-
ding to the 25. att.) because of Christs Induc. 1.
institution, and promise, But private co-
munions haue neither institution nor
promise, vide Qu. 65.

Quere.

Quæ. 167

Quære. Whither it bee not inconvenient that a Minister, being a publike person, should communicate (when private persons dare not) with such, as are sicke of contagious diseases.

Induc. 1.

Seeing thereby the whole congregation (whereto, and not to sicke persons in private houses, he is authorized, by his ordination, to minister the sacramentes, as in Qu. 164.) may be eyther endangered, or disappointed of his ministerie. In regard of both which, on like considerations, the 67. canon dispenseth with Ministers concerning their visiting the sicke, when the disease is knowne, or probably suspected to bee infectious.

Which is not repugnāt to this rubrique confirmed by statute, because it is not here said, that the Minister *Must* alone-ly communicate with the sicke. And in regard only of the second inconvenience, it is provided (w) in 2. E. that the communion of the sicke bee not celebrated when thereby *Publike service may bee letted.*

w Rub. b.
com. of the
sick, sc. 2.

Quæ. 168

Quære. Whither this yeelding to the speciall request of the sicke of the plague be not scādalous, that is likely to confirme them, and other simple and superstitious people

people in these errors, viz. That the Lords Supper, as well as Baptisme, (1) is absolutely necessarie, and (2) giueth -- grace ex opere operato.

Quære. Why this section of this rubrique should be more then was in 2. E. & Annointing sicke with oyle, there prescribed, be left out. Qua. 169

Seeing the one tendeth to superstition Induc. 1. as well as the other.

53. The Priest meeting the corps at the church stile, shall say, or els the Priestes & Clerkes shall sing, and so goe either vnto the Church, or towards the grave. Rub. b. Buriall.

Quære. Whither this meeting and saying or singing bee not as scandalous tending to the confirmation of simple people in a superstitious opinion of burying the dead, and also, The taking of God name in vaine. Qua. 170

Seing people are too much addicted to Induc. 1. superstitious vanities about their dead, as Crosse towels, Candles burning over them, A met Wand, Ringing, &c. And

Seeing this saying or singing of scripture sentences, though in them selves, such as may edifie the living, yet beeing said 2.

said or sung in going before the corpes, may seeme rather an hallowing of the ayre, then an edifying of such as follow the corpes. Of whom the nearest are full of mourning, the farthest off are out of hearing to discerne, and all, in passing. So as in likelihood, they doe not, or can not attend.

Qna. 171 *Quære. Whither it were not more convenient, that this charge of burying the dead (if there must needes bee something saide or sung) were laid upon the clarke.*

Induc. 1. Seeing (x) the Minister is ordained by
Luk. 9. 59 Christ for the living, and not for the
 40. dead.

2. Seeing authoritie hath laden the Minister with busines in behalfe of the living, As in this booke with common prayer, whereof by the 14. Canon, hee must not diminish the least parte for any cause whatsoever, with Administration of Baptisme, and of the Lords Supper, and these both publike and private, with Catechizing, which (y) must bee performed, diligently, Sundayes & holy dayes, halfe an houre before Euen-song; with Solemnizing Matrimonie, visiting the sicke, and Churching of women. And in the booke of Ordination, with Preaching

y Rub. 2.
Confir. sec. 1

chi
 Pri
 the
 as h
 Min
 pea
 S
 foll
 S
 to b
 din
 poi
 Se
 160
 in a
 bur
 bene
 som
 54

Q
 conf
 dead
 Se

ehing ; Driving away strange doctrines;
Private exhortations; Diligent reading
the scriptures; Diligence in such studies,
as helpe to the knowledge of the same;
Ministration of Discipline; and making
peace among his neighbours.

Seeing the three sentences, and prayer
following may be sung by the clarkes.

3.

Seeing by the next rubricque, earth is
to be cast vpon the body, by some stan-
ding by, and not by the Priest as was ap-
pointed by 2.E. and

4.

Seeing the mortalitie of the last plague
1603. was such, that if, in some parishes
in and about *London*, the Minister had
buried all the dead him selfe, there had
bene litle service, much lesse preaching,
some Sundayes together.

5.

54. That we with this our brother,
and all other departed in the
true faith of thy holy Name,
may haue our perfect consum-
mation, & blisse both in body
and soule, &c. Amen.

Col. a. the
L. prayer in
buriall.

Quære. Whither this prayer bee not
confident, touching the salvation of the
dead now buried.

Qua. 172

Seeing it not only presumeth the now Iudac. 1.
bu-

buried, to be saved, with all other departed in the true faith, but also prayeth, that all present at the buriall, may be saved with the now buried, as beeing their brother. and

2. Seeing while the earth is casting vpon the body, the Priest is directed to say, *We commit his body to the ground, in sure and certain hope of resurrection to eternal life.*

Que. 173 Quære. *Whither this bee a prayer of faith.*

Iuduc. 1. Seeing we can not be assured, that all, at whose buriall this prayer is to be said, depart in the true faith, especially if the now buried were a notorious wicked liuer, and died without repentance.

Que. 174. Quære. *Whither this be not prayer for the dead.*

Iuduc. 1. Seeing perfect consummation & blisse both in body and soule seemeth to bee desired as well for the now buried brother, and all other departed in the true faith, whose soules only (as yet) be in felicitie, as for the living. If so;

Que. 175 Quære. *Why we may not as well say, We commend into thy handes of mercie the soule of this our brother departed, appointed in 2. E. to be saide, While earth was casting on the corpes.*

Seeing

Seeing th'one hath no more warrant Induc. 1.
from Gods word then th'other.

Seeing they can not haue perfect consummation & blesse, both of body and soule, whose soules are not in the handes of mercie. But they whose soules are in the handes of mercie, are surely without all doubting, to haue perfect consummation, and blesse both in body and soule: and therefore that may bee affirmed, touching all such which papistes affirme of all Martyrs, viz. That he wrōgeth them who prayeth for them. 2.

Quære. Whither prayers appointed to be read by a Minister, at the grave, and in such wordes as these, may not feed superstition as much as ringing (contrarie to the 67. Canon) more then three short peales, one after death, another before buriall, and a third after buriall. Qua. 176

If there be no remedie but that somewhat must be saide at the buriall of the dead;

Quære. Whither it be not lesse scandalous, that somewhat els bee read, and not prayers, and those at the grave, and onely by a Minister. Qua. 177

Seeing not onely these wordes, Wee commend into thy handes of mercie, the Induc. 1.

146 *Churching of Women.*

sonle, &c. and certaine suffrages, and the communion are left out of 2. E. But also sundrie Psalmes, which might bee read with as little daunger of offence, as anie prayer now to bee vsed at the buriall of the dead.

Title of the church, of women.

55. The thanks giving of Women after childbirth, commonly called Churching of women.

Qua. 178

Quære. Whither the service vnder this title, may bee truly and properly called Thankesgiving.

Induc. 1.

Seeing euery thing, or action, taketh denomination from the more principall part. But the Psalme, suffrages, and collect following, do all, in expresse termes, desire Gods helpe to women churched. As for thankes-giving, if there be anie, it is by implication. Whereas *Thankes-giving* (according to the nature hereof) shold be in as expresse & heartie tearmes as may be, especially when it is pretended to be publique, and solemne, As it is in the communion, & for our Gracious Queene *Anne* her safe deliverance.

Qua. 179

Quære. Whither weake and superstitious womē may not be occasioned to think this service rather a Purification (which

were

Churching of Women. 147

Were Iewish) then thanks-giving.

Seeing they heare no expresse thanks Induc. 1.
for their deliverance past, but only pray-
er for future helpe, namely to walke in
their vocation, As if women were by
childbirth vncleane, and therefore vnfit
to goe about their busines, vntill they be
purified.

Seeing many women will not stirre
out of their doores (bee they never so
strong) till they goe to be churched, and
then (forsooth) they must bee vailed or
muffled, as if they were ashamed of
some pollutiō, to be cleansed by church-
ing, and

Seeing this service is called *Churching*
of Women, both commonly, & vpon the
toppes of the pages of 5. E. the K. B. and
the booke that was in Qu. Elizabeths
time, being verbatim the same that was
in 2. E. where it is intituled, *The order*
of the purification of Women, And

Seeing women to bee churched, must
kneele downe (as they are appointed in
the next rubrique) in some convenient
place, nigh vnto the place where the cō-
munion table standeth, which (in effect)
is all one with the wordes of 2. E. in the
same rubrike, viz. *Nigh vnto the Queere*
doore

148 *Churching of Women.*

doore, and the Minister standing by her, must say, &c. And by the last rubric, teaching this service, they must offer accustomed offerings. In all which there seemeth to be an imitation of Jewish purification, (2) for women then to be purged for the issue of their blood, were to come to the doore of the Tabernacle, there to offer their accustomed offerings, and the Priest was to make an attonement for them, & then they were cleane.

a Levit. 12.
6. 7. 8.

Quæ. 180 Quære. Whither the Minister may not in godly discretion alter this forme of service.

Induc. 1. Seeing it carieth such a shew of *Judaisme*, and

2. Seeing it is presently saide in the next rubric, *The Priest shall say these wordes, or such like, as the case shall require.*

Rub. a Chu. 56. If there be a communion, it is convenient that the woman receive, who cometh to giue her thanks.

Quæ. 181 Quære. Whither this supposed Thanksgiving ought not evermore to be publike.

Induc. 1. Seeing it is called *Churching of Women.*

Seeing

Seeing women to be churched, must
kneele in some convenient place nigh
vnto the place, where the table standeth,
and

2.

Seeing it is convenient that they re-
ceyue the communion, which is not to
be ministred in private houses, but in
case of sicknes. If so,

3.

Quære. Whither Ministers are not to be censured who church women at home. *Qua. 182*

Seeing thereby they confirme women
either in pride, if they be able to go to
church and will not, or in superstition, if
being not well recovered, they yet must
needs be churched, when their moneth
is out.

Induc. 1.

Quære. Why churching of women is so earnestly urged under the pretence of Thanks-giving, and yet this convenient receiving (the only apparant signe of thanks-giving required) is so generally neglected. *Qua. 183*

Seeing women are generally suffered to
depart, as sone as the priest hath prayed
ouer her though there bee a communi-
on. And

Induc. 1.

Seeing this permitting them so to de-
part without some necessarie cause not
knowne of, before they come to church

2.

(for they need not come, but when they are best able, there beeing no certaine time appointed them) doeth confirme them in a superstitious opinion of the prayer, and in the neglect of thanksgiving, pretended.

Qua. 184 *Quære. Why Crossing iudged to be no part of Baptisme touching the effect and substance, is so grievously urged, & this so necessary a part of thankes-giving so generally neglected.*

Pref. to the Comm.

57. Brethren, In the primitive Church there was a godly Discipline, that, at the beginning of Lent, such persons as were notorious sinners, were put to open penance, &c. In stead whereof, vntill the saide Discipline may bee restored againe, (which thing is much to bee wished) it is thought good that at this time (in your presence) should be read the generall sentences of Gods cursing against impenitent sinners, gathered out of the 27. chap. of Deut.

Quære;

Quære. Whither by Primitiue Church *Quæ. 185.*
be meant the Church gathered, gover-
ned, and first established by the Apostles
them selues, or some age of the Church
since the Apostles.

Seeing there can be but one *first state* *Induc. 1.*
 of the Church. If the former,

Quære. Whither an vntrueth bee not *Quæ. 186*
here inioyned to be solemnely tolde in the
pulpit.

Seeing the scriptures speake not one
 worde of *Lent*, nor of doing penance at
 any one time of the yeare. No doubt ex-
 communicated persons made some sa-
 tisfactiō to the church before they were
 absolved. But hence to conclude, that
 therefore penance was done in the be-
 ginning of *Lent*, is like the assertion of
 the 31. Canon, That ancient Fathers
 were led by the example of th' Apostles
 to giue orders, onely on the 4. Sundayes
 which immediatly follow the 4. *Ember*
weekes. Whereas (a) the Apostles fasted *a Act. 13. 2.*
 and prayed at any time when soever they *3. & 14. 23.*
 commended any to the worke of the
 Lord. And (b) the *Ember weekes* were *b Reliq. of*
 but three in one yeare, *That Wheat, Rome fol.*
Wine, and Oyle might haue better in- *169. 170.*
crease, vntill Pope Calixtus made them

four, because the Iewes (as he said) fasted four times in one year.

These things considered,

Quæ. 187 Quære. Whither it may not be thought that other corruptions, as the signe of the Crosse in the 30. canon, vid. *Quære. 103. Induc. 7.*) though of later time, be yet vnrtruelly said to be derived from the primitive church. And the rather because Lent (at the first) (c) beganne the sixt of Ianuary, and ended the sixteenth of February, and after that, a certaine Synode bolden at Nice, and Pope Telesphorus ordayned that it should beginne, and ende before Easter, as it is now vsed.

Ibid. fol. 168.

If by Primitive Church some age of the Church since the Apostles, bee vnderstood,

Quæ. 188 Quære. Whither Papiſtes may not as well draw downe the primitive Church, thereby to countenance other their superstitious vanities.

Quæ. 189 Quære. Whither pretended antiquitie of times since the Apostles can iustifie our vsages, rites and ceremonies, prescribed, in imitation of those times.

Induc. 1. Seeing other popish vsages, rites, and ceremonies are not iustified thereby, &

2. Seeing antiquitie more ancient, pure, and

and apostolicall had no such vsages, rites and ceremonies.

Quære. Whither it be a prayer of faith, earnestly to desire that notorious sinners be put to open penance, onely or chiefly in the beginning of Lent. *Quæ. 190*

Seeing such deferring to satisfie the church is many wayes inconvenient for the zeale of such offendours against their committed sinnes may, by delay of time, be cooled, and the penance accordingly performed, to the lesse edifying of the church, and many may the rather be drawne to, or hardned in wicked wayes by such notorious examples, when satisfying of the church is thus deferred. *Induc. 1.*

Seeing this supposed practise of the primitive church hath no warrant, nor example in the word of God; and *2.*

Seeing it saoureth too strongly of a superstitious regard of times, rebuked by the Apostle, Gal 4.9.10. *3.*

Quære. Whither by these wordes, At this time, the beginning of Lent be not onely understood. *Quæ. 191*

Seeing these curses are appointed to be read in steade of the discipline that was in the beginning of Lent. *Induc. 1.*

Seeing the title of this service in *2. E.* *2.*
was

this. *The first day of Lent commonly called Ashwednesday.*

3.

Seeing no other time is so much as described, notwithstanding the title of this service in the K. B. be, *A commination &c. to be used divers times in the yere.*

4.

Seeing generally it is neuer vsed, but vpon Ashwednesday. If so,

Que. 192

Quære *What cause, free from superstition, can be giuen why this Comination should be annexed to Ashwednesday.*

Que. 193

Quære. *Whither this seruice be evidently groundd vpon the verie pure word of God.*

Induc. 1.

Seeing it is called *A Commination* receiving denomination from the curses, which are solemnely by the Minister & that in the pulpit, to be pronouncd, and by the people particularly bee answered with *Amen.*

2.

Seeing such a service may seeme as unwarrantable an imitation of the *Leuites* their pronouncing of curses vpon mou't *Ebal* which was neuer but once as it were an imitation of the Priest, who in Numb. 5. 21. 22. was conditionally, to curse suspected wives so oft as occasion was giuen.

3.

1 Cor. 3. 6
& 5. 19,

Seeing * Ministers of the New Testament, to whom the word of reconcili-

ation

ation is committed, are ministers not of the letter which killeth, but of the spirit which giveth life, And therefore it may seeme, that no part of their ordinary service ought to be such as may iustly be denominated a *Commination* in regard of a solenne, and ministeriall pronouncing of curses.

58. Be fauourable to thy people which turne vnto thee in weeping, fasting, and prayer.

Col. last in
Commina-
tion.

Quære. Whither simple, or superstitious people may not be scandalized, or occasioned by this service and prayer in the beginning of Lent, to conceyne an opinion, or to be confirmed in the same formerly conceyned, viz. That they serue God by forbearing flesh in Lent.

Quæ. 194

Seeing not only this seruice and prayer, but also the Collect, Epistle, and Gospell of *Ashwednesday*, called in the title ouer them, *The first day of Lent*, runne likewise vpon *Turning to God in fasting and prayer*, and the Collect and Gospell of the first Sunday in Lent seeme to ground Lentes fast vpon Christ his fasting fourtie dayes in the wilderness.

Induc. 1.

Quære. Whither the annexing of this pre-

Quæ. 195

pretended turning to God in fasting and prayer to Lent, be evidently groundd vpon the verie pure word of God.

Induc. 1.

Seeing religious fasting is (by the word) a sanctified meane to fitt the outward man to more then ordinarie humilitie, that the inward mā may be more then ordinarilie earnest in prayer. Which more then ordinarie humilitie and feruencie in prayer, follow extraordinary occasions, & they do not certainly happen, at foure appointed times, vid. q. 52.

2.

Seeinge the Homilie of fastinge, in the seconde parte, doth teach, that all times serve not for fasting, but onely when (as Christ saith) *the Bridegrome is taken from vs*, that is (as the Homilie expōdeth) whē there is cause of mourning, by publike, or private afflictions, and then (saith the Homilie) it is a fitt time for all sortes of people, to humble themselues by fasting & to pray (in these verie wordes,) *Bee fauourable to thy people, &c.* But publike afflictions doe not certainly happen in Lent more then at other times; therefore it may seeme to be without sufficient reason, that fasting & prayer should be tyed to Lent; and

3.

Seeing his Maiestie (as it is credibly re-

por-

ported) hearing the Collect vps the first Sunday in Lent, did affirme blasphemie therein to be contained, because it grounderth the Lent fast vpon a speciall manifestation of *Christ his Godhead*, (d) In d Luk. 4.2. that he fasted fourtie dayes, yea so, that he was not hungrie, till they were expired.

Quære. Whither this fasting and prayer together considered with the Collectes, Epistles, Gospelles, and Communion, be not contrarie to the intendement of 5. Elizabeth. cap. 5. Qua. 196

Seeing that statute punisheth, as spreaders of false newes, such as by writing, or open spech shall notifie, that any eating of fish, or forbearinge of flesh in Lent, or other fish dayes, mentioned in that statute, is of the service of God, otherwise then other politike lawes bee. Iuduc. 1. Wherevnto accordeth the doctrine of the late mentioned Homilie, confirmed about the time of the statute by the 35. art. vide Qu. 49.

Quære. Whither this Communion, fasting and prayer, together with the Collectes, Epistles, and Gospells of the first day of, and first Sunday in Lent, may not be spared, as well as the said Discipline Qua. 197

discipline supposed to have beene in the primitive church, at the beginning of Lent.

Iuduc. 1.

Seeing (as it seemeth) they passed, as they were founde in 5. E. in the beginning of our late most gracious Quene Elizabeth her blessed reigne, without that dew consideration had, and difference made betweene fasting dayes, and fish dayes, which the state afterward had made, and tooke knowledge of (e). As the Masse, and opinion of reall presence were not remooved, when the statute of 1. Ed. 6. cap. 1. was first made, and therefore that statute the founded that way (f).

e Rastal. col.
of stat. pa.
195. a.

f Rub. 2. cō.
sec. 4.

But in 5. E. not onely sundrie wordes and speeches signifying as much in 2. E. were remooued, but the opinion of reall and essentiall presence was quite disclaimed; and

2.

Seeing the saide Homilie further teacheth, *That Gods Church ought not, neither may be so tyed to any order of fasting devised by man, but that it may lawfully recede wholly from the same, when it tendeth to superstition, Because Christ for that cause (g) abolished the tradition of Elders touching washing, (h) And the Apostles would not burden the Churches, but with things necessarie.* But this Com-

g Mark. 7.
2. 5. 7.

h Act. 15. 28

mination, fasting, &c. tyed to the beginning of *Lent*, tende to superstition, (as generall experience prooveth) and is not necessarie, therefore may be as well spared, as the said Discipline.

Generall Quæres.

Quære.

WHither reasonable & indifferent men may not thinke Quæ. 198
that Bishops either make an
idoll of the booke of common prayer, as
being so perfect, that it can not be amended
in any part, or knowing it to be ruinous,
feare that no part be repaired, except
all be reedified.

Seeing all that litle is not amended by Induc. 1.
explanation, as was determined by his
Maiestie in the conference, vide Qu. 119

120. 154.

Seeing the late Archbishop of Can-

ter-

terbury (as is credibly reported) tooke such a grief (discovered by these or like wordes *Good Lord when shall wee know what to trust unto*) at his Maiesties condemning the said collect on the first Sunday in Lent, & saying, *It should be reformed*, that he presently fel into his palsey, was caried from the court, & dyed shortly after. and

3. Seeing the translation of the Bible was long since amended, but the translation of the Psalmes, Epistles, and Gospels, left vnreformed, though there bee therein many grosse corruptions, as may partly appeare by *The abridgement of the Ministers of Lincolne Diocesse*. Except. 1. arg. 5. 6. 7.

Quæ. 199 Quære. *Whither it bee not necessarie, that the booke of common prayer bee reviewed and reformed.*

Induc. 1. Seeing King Edward the sixt in his letter to the rebelles of *Cornewall* and *Devonshire*, writeth thus of the Communion booke then established. (i) *As for service in the English tongue hath manifest reasons for it, and yet perchance seemeth to you a new service, & yet in deed is none other but the old, The selfe same wordes in English which were in latine,*

i Holinf-
head vol.
3. page
1005.

sa-

saving a few things taken out, so fonde, that it had beene a shame to haue heard them in English, As all they can indge, which list to report the trueth.

Seeing in the K. B. booke, there be so many things questionable, & offensive. 2:

Seeing about 277. (as is credibly reported) were in question about the first of Nouember 1605. for *Not subscribing, or not conforming*, wherof about 70. were deprived of their livings, about 113. not suffered to preach, and about 94. were vnder admonition: and 3:

Seeing the communion booke which was in 2. E. was reviewed and reformed in 5. E. and that the rather by reason of the scrupulousnes of Ministers in those dayes, as may be gathered by the statute of 5. Ed. 6. c. 1. 4:

Quære. *Whither Ministers be lawfullie deprived, suspended, or otherwise molested, and troubled for not subscribing, or not conforming to the K. B.* Quæ. 200

Seeing Ministers are grieuously to bee punished, who vse, in diuine & publique service, and administration of the Sacramentes, any other booke of common prayer then that which is prescribed in the statute of 1. Eliza. cap. 2. Induc. 1.

2. Seeing by the same statute None other booke must be so vsed, but that in 5. E. neither that otherwise then onely with such alterations, additions, and corrections, as are expressed in the statute, and
3. Seeing the K. B. hath many mo alterations, additions, and corrections then are expressed in that statute, as appeareth in these *Queres* 3. 12. 13. 14. 27. 36. 49. 113. 121. 137.

But suppose the K. B. (as it is) were established by authoritie of that statute, yet,

Quæ. 201 *Quære. Whither Bishops may not lawfully forbear to deprive, suspēde, or otherwise to molest ministers, for not subscribing, or not conforming thereunto, according to the canons. And if they may, Whither they may not bee thought to preferre popish and idle ceremonies (as crosse and surplice) before other more necessarie partes of Diuine seruice prescribed in the booke of common prayer.*

Induc. 1. Seeing Ministers are verie willing to Subscribe according to the statute of 13. Eliz. cap. 12.

2. Seeing that statute requireth not subscription of ministers already admitted, Of which minde his Maiestie seemeth to

be,

be, as may be gathered from his reason (k) given in the case of requiring subscription before admission, viz. *Turpius eijcitur quam non admittitur hospes*, that is, Aguest is more dishonestly turned out of doores, then not receyued in.

k Confer.
pag. 91.

Seeing it seemeth that either the Bishops and convocation may not lawfully require another subscription, especially vpon paine of loosing a subiectes freehold, then that which the statute requireth, Or that it belongeth not to the Parliament to require of ministers any subscription concerning religion, vpon paine of deprivation. But the now Archbishop of Canterbury made a submission in the first session of this first Parliament holdē by King *James* for pleading an inhibition from the Convocation, whereby Bishops were forbiddē to conferre as they were Barrones of the Parliament in a Committee for the making a law touching *Subscription*, and *Ceremonies*.

3.

Seeing some of the Bishops them selues (namely the Bishop of *Winchester*) professe, they will not subscribe to everie thing contayned in the booke of cōmon prayer.

4.

5. Seeing the omission of the forme of common prayer, viz. so much, as is to be said, or sung, is punishable by 1. Eliz. cap. 2. but not the omission only of rites, and ceremonies alterable by the statute, as is shewed in the *Triall of subscription*.
6. Seeing the statute of 1. Eliz. cap. 2. requireth other ceremonies in administering the communion, than the 58. Canon doth.
7. Seeing canons haue no warrant by 25. Hen. 8. cap. 19. if they be contrarie to a-
nie statute:
8. Seeing Bishops seeme litle mooued by the generall neglect of catechizing, according to the booke, vpon Sundayes and holy dayes, & do not require, much lesse vrge the solemnizing of private baptism, nor the celebration of the holy communion in cathedrall Churches, e-
uery Sunday at least, nor new married persons, and women at their thanksg-
iuing to receiue, though they bee partes of the very forme of common prayer, & things more convenient then rites and ceremonies:
9. Seeing it is not heard that Bishops haue deprived, or suspended any minister not *Able to answer and render to the*
Ord-

Ordinarie an account of his faith in Latine, &c. or haue a speciall gift or abilitie to be a Preacher, though it be inacted in 13. Eliz. cap. 12. That all the admissions of such to benefices, and all tolerations; and licences of such be meere ly voide in law, as if they were neuer made: and

Seeing Bishops may at their pleasure, without daunger of law, chaunge their will, or rather wilfulnes in persecuting their brethren, whereas ministers cannot compel their consciences to subscribe and conforme according to the canons.

10.

Quere. Whither it be not dangerous both to the Church and common Wealth, in these desperate times, to deprive, suspende, or stop the mouthes of godly Preachers, for needles ceremonies, and a lawlesse subscription.

Qua. 202

Seeing so many diligent Preachers, vnblameable for their conversation, stand out against subscription, and conformitie so pressed, and that onely of conscience, as they will iudicially sweare, if by authoritie they shalbe required, & many mo are likely to stande out too, if subscription and conformitie were generalle and indifferently vrged according to the Canons. For the conscience can not

Induc. 1.

be compelled.

2. Seeing it is his Maiesties iudgement, that (1) *Subita evacuatio est periculosa*. If a suddaine emptying the Church of dumbe dogges, and idol shepherdes, be daungerous, much more daungerous is emptying the Church of Preaching ministers, and faithfull Pastors.

3. Seeing it can not bee thought, but as the King of *Aram* (m) could not abide *Elisha* by whom his wayes were discovered, but must needes be ridde of him, so the King of Locustes (viz. the Pope) and his instruments, can not abide faithfull Preachers, as beeing ouer vigilant watchmen for their turne. If then Papistes be troubled in their practises by spirituall watchmē, no mervaille though they bende them selues and lay their plottes with more securitie, when so manie vigilant watchmen be put from their standinges.

4. Seeing the treasonable *Wardwoord* (wherewith some too neare his Maiestie is thought to bee too well acquainted) doeth in the second page of the preface, expresly advise Protestantes, to keepe downe Puritanes, till *The Catholike partie hath also some poise & sway in the balance*

1. Confer.
pag. 52.

m 2 King. 6.
9. &c.

lance against them: and

Seeing the Bishops are so earnest to
preserue their miter by persecuting Mi-
nisters not yeelding to ceremonies (with-
out which Bishops can not stand) vnder
pretence of his Maiesties Proclamation,
dated the 16. of Iuly 1604. that they cā-
not attende the safetie of the Crowne, by
persecuting popish Recusantes, accor-
ding to their commission, and vigilant
discovering of Priestes according to his
Maiesties Proclamation, dated the 22. of
March 1603. And therefore no mervaile
though Papistes gather head, and heart,
to blow vp King and State, Whom God
preserue for Christ his sake, AMEN.

The

I
N
th
P
ri
V
P
ex
o
L
to
th
Su



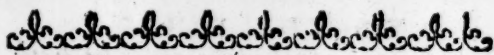
The Publisher to the
Reader.

HOW soeuer the religious
Wel-willer to faithfull
Ministers from whom I had
this SURVEY, with th'Epiſtle
prefixed, gaue me no autho-
ritie to print any thing there-
with; Yet hauing by me the
PETITION, and VIEWV of
exceptions againſt the booke
of common prayer which
London Miniſters preſented
to his Maieſtie, and thinking
them very ſuteable to the ſaid
Survey, & th'epiſtle prefixed,
I pre-

The Publisher to the Reader.

I presume to publish altogether, perswading my self that neither the saide Wel-willer, nor any other syncerely desirous of reformation, will bee offended, but rather wel pleased therewith. And therefore I pray them with care & conscience to read this and other like Treatises, and to impart the to other of good nature, wit, & spirit: So shall they encourage the learned to write, and helpe to builde Sion, by vndermining the Tower of Babel. Farewell.

To



*To the Kings most Ex-
cellent Maieſtie.*

The humble Petition of 22. Prea-
chers, in London and the ſub-
vrbes thereof.



*Our ſafe (moſt gra-
cious Soveraigne) a
fauourable and piti-
full eare, vnto the
humble petition, of
many your diſtressed
ſubiectes, Preachers of the Goſpell, now
called vpon in your Maieſties name, to
approue by ſubſcription and praetiſe, ſiue
ſeuerall bookes, with certaine ceremonies
therein preſcribed. If any thing were cõ-
maunded vs by your Maieſtie, which we
might doe, without offence to the higheſt
Maieſtie, there is not a man among vs,
that would not willingly obey the ſame,
though*

TO THE KINGS

though it were to the losse of all he hath,
yea, of his very life. But being perswaded,
that the said ceremonies, & many things
els in those bookes, are repugnant to the
word of God; wee most humbly beseech
your Highnes, to spare our consciences in
the same, especially seing hitherto, neither
our exceptions (a view whereof wee haue
to shew) haue bin answered, nor any one
sufficient reason giuen, according to your
Maiesties Proclamation, to proue the
lawfulness of the things imposed, wee haue
heard and do beleue, that your Maiestie
hath often said, that if any can shew the
things required to bee unlawfull, your
Highnes will not haue them urged. And
except we be able by the evidence of holy
scripture, to proue the same, wee will pre-
sently yeeld to conformitie required. In
the meane time, it might please your Ma-
iestie in your Princely wisdom to consi-
der, that howsoeuer these things haue not
heretofore bin by authoritie remooued, yet
haue they neuer had quiet possession in
this Church vnder the Gospell, since the
first

MOST EXCEL. MAIESTIE.

first abolishing of popery, that our late gracious Queene, of famous memory, at the humble sute of the Commons in Parliament, signified her expresse will and pleasure, yet upon record, That no Preacher or Minister should bee impeached, or otherwise molested or troubled, for the rites & Ceremonies in question, that the common indgement of almost all the painfull and resiant ministers of the lande, is against them: that they haue bin long disused in many places, & generally distasted with the people of better note, as hath appeared in manie Parliaments of former times, and also in this last: in regard whereof, wee humbly beseech your Highnes, to take this burthen from our consciences, and to vouchsafe the continuance of our Ministry, at the least untill the ignorant and scandalous ministers be remoued, Nonresidentes reformed, and al the Churches of this kingdome be provided of able, godly, and resident Preachers, that Popery and Atheisme get not the head among vs, to the ru-

TO THE KINGS

ine of this famous Church and common
wealth. And this we verely hope, your
Maiestie will not deny vs, the rather for
that wee are the seruantes of your God,
Preachers of that faith, whereof your
Highnes is both professor, and defendor.
We haue alwayes syncerely favoured, and
to our power furthered, your iust & law-
full clayme vnto this kingdome: We are
aduersaries to them, that are aduersaries
to your soule & body, Supremacie, Crown
and Kingdomes. Wee haue bin brought
vp, & taken degrees in the Vniuersities:
We are many of vs become gray headed
in the seruice of God and of his Church,
hauing preached the Gospell, some of vs
ten yeares, some twentie, some thirtie, and
some more, and diuers of vs in this Citie
aduentured our lyues by preaching in the
time of the late infection. Neit her are we
so few as is pretended: to say nothing of
our brethre, which yeeld with much grief
and sorrow of heart: We haue Wyues &
children, kins-folkes and friends depen-
ding on vs, who are all vndone, if wee bee
dis-

MOST EXCEL. MAIESTIE.

displaced. God forbid, that euer it should be said or written, in succeeding ages, that in the dayes of so religious and learned a King, so many learned and paynfull Pastors and Preachers, were cast out, as unsauery salt: and that for refusing such a subscription, as in no age of the Church, was euer vrged, and is more then the law of the lande requireth, and for not vsing such ceremonies as are profitable to none, Prince or subiect, and (to speak the least) haue bin and continue to be polluted with Idolatrie: and in the meane time, so many dumbe ministers, so many scandalous ministers and Non-residentes (the shame and bane of the Church of God) kept in, and that so many learned, godly, & (many of the) aged men, were exposed to such reproach & misery, as neither the dumbe and scandalous ministers with theirs of late, nor Monkes, Friers and Nunnes, in former times haue bin. Oh that your Maiestie did know the reproach that is alreadie fallen vpon vs, yea vpon the Gospel which we haue preached; the insulting

TO THE KINGS.&c.

ting of Papistes and prophane persons; the discouraging of yonge studentes; the piti-
full cryes of many thousandes most faith-
full subiectes throughout the lande, and
chiefly in your Highnes Chamber, and fa-
mous Citie of London. If your Maiestie
did but heare and see, these wofull effectes,
your Royall and compassionate heart (we
are perswaded) would not bee able to en-
dure the same. But your Maiestie is as an
Angell of God, to discerne more then is
meete for vs to speake. And therefore for-
bearing to proceede further herein, wee
humbly cast our selues, at your Maiesties
feete, for the continuāce of our Ministrie,
to the glorie of God, and saluation of his
people, through IESVS Christ, whom we
dayly beseech to blesse your Maiestie, and
posteritie for euer.



We protest before Al-

mighty God, That we acknowledge the Churches of England, as they be established by publike Authoritie, to bee true visible Churches of Christ, That we desire the continuance of our ministerie in them, aboue all earthlie things, as that, without which our life would be bitter & wearisom vnto vs: That we dislike not a set forme of prayer, to be vsed in the Church, and finally, That whatsoever followeth heere, is not set downe of any evil minde, or with a purpose to deprauē the bookes of Common praier, Ordination, or Homilies, but onely to shew some reasons why we cā not subscribe to all things contayned in the same.

*We can not subscribe to the booke
of Common prayer.*

I. Because there be some things in
it of which wee know not how
to make any reasonable sense,
viz.

Epist. 3. Lent

1. What so ever is manifest, the same
is light, Ephe. 5. 13.

Col. Trin.

2. In the power of the divine Maie-
stie to worship the vnitie.

Rubr. after
Comm.

3. Every Parishioner must commu-
nicate thrise a yeare, & also receive
the *Sacramentes and other rites.*

Epist. 16.
Trin.

4. God is said to be father of all that
is called father in heavē, Eph. 3. 15

Gosp. An-
nunc.

5. This is the sixt moneth which was
called barren, Luc. 1. 28.

6. Or ever your pottes be made hoat
with thornes, so let indignation vex
him, as a thing that is raw, Psa. 58. 8

7. When the company of the speare-
men and multitude of the Mightie
are scattered abroad amonge the
beasts of the people (that they hum-
blie bring pieces of siluer) and whe
he hath scattered the people that de-
light in warre, Then shall the Prin-
ces, &c. Psal. 68. 30.

II. Because, as farre as we are able to discern, there is *CONTRA-DICTION* in it.

1. To the booke of Articles, which denieth that Cōfirmation hath any visible signe, whereas the last prayer in Confirmation, makes imposition of hands a signe to certifie the children of Gods favour and gracious goodnes towards them.
2. To it selfe, by affirming in the Catechisme, that there are but two Sacramentes, and yet ascribing to Cōfirmation, all things that are required to the being of a Sacrament, either in that booke, or in the booke of Articles.

III. Because, to our best vnderstanding, it seemeth to containe in it some *Vntruthes*.

1. Innocents are said to be Gods witnesses, and to haue confessed & shewed forth his praise, not in speaking, but in dying.
2. It affirmeth that faith and repentance are required of Infantes, that are to be baptised, & that they performe the same by their surties.

Col. Inno.

Addi. to the Care.

Rúbr. the
Cat.

In the Buri-
all,

Preface,

Ibidem.

3. That children baptised haue all things necessarie to saluation, and that they are vndoubtedly saued.

4. That we haue sure & certaine hope of every one to be buried, that hee shall rise againe to everlasting life.

5. That nothing is ordayned by it to be read in Gods service, but the very pure word of God, the holy scriptures, or that which is vndoubtedly grounded vpon the same.

6. That in the course of reading appointed, so much as possiblie may be, the reading of holy scriptures, is so set forth, that all things shall bee done in order, without breaking one piece from another.

Some doubtfull matters.

Col. & Go-
spel. Micha.

Privat Bap.

In fine.

It affirmeth that there bee Archangels & that Michael is a created Angell.

2. It alloweth Baptisme in a house meerely private, and secines thereby to nourish the superstitious opinion of the necessitie thereof.

3. It appointeth the Minister to vse conditionall Baptisme in the publique Cōgregation, after the child hath bin privatly Baptised, in this

forme, *If thou be not baptised already: N. I baptise thee, in the name, &c.*

4. It saith, that there be two Sacraments onely as generally necessarie vnto saluation, wherein it is also dangerously implied, that there are more then two sacramentes. Addi. to the Care,
5. It alloweth of a private Communion betwixt the Minister and the sicke person onely. Visi. of sicke
6. It affirmeth that our Ceremonies pertain to edification, & that they are apt to stirre vp the dull minde of man, to the remembrance of his duetie to God, by some speciall and notable signification, whereby hee may be edified. Pref. of Cerem.
7. It calleth Ministers Priestes, a thing avoyded by the holy Ghost in the new Testament, as belonging to Sacrificers.
8. It appointeth the Minister to say *to the sicke person. I (by Christes authoritie committed vnto me) doe absolve thee from all thy sinnes, In the name of, &c.* Visi. of sicke

Rubri. of
Lessons.

IIII. Because the *Holy Scripture* is
disgraced in it.

1. The name of holy Scripture is gi-
uen to the Apocrypha which are
made partes of the old Testament.
2. They are read rather then the ho-
ly scripture, whē any holy day falles
on the Sunday.
3. Sundry Chapters of them are ap-
pointed by the Calendar to be read
thrise in the yeare, and none of the
Canonicall of the old Testament so
often.
4. Certaine whole bookes of the ho-
ly Scriptures, are left vnread by ap-
pointment, viz. the booke of Can-
ticles: both the bookes of Chroni-
cles, and the Apocalyps, saue chap.
1. 2. 22. and one or twoo pieces for
Epistles. Likewise the genealogie of
our Saviour Christ, both in Saint
Matthew and Saint Luke, is forbid-
den to be read in the Congregati-
on.

V. Because certaine Chapters ap-
pointed to bee read out of the
Apocrypha, containe manifest un-
truthes.

1. *Tobi.* 12.9.12.15;
2. *Ecclesiasticus.* 24.11.12.
3. *Iudith.* 9.4.10.13.
4. *Tobi.* 3.8.

O^o Tob. 4. E.
ven.
Novemb. 7.
morn,
O^o Tob. 10.
Sept. 30.

VI. Because it inioyneth *Ceremonies* which as we are perswaded are *vnlawfull*. viz.

The surplesse, Crosse, &c. being humane inventions, without any warrant from Gods word; of mysticall signification defiled with superstition; scandalous, of no necessarie vse, and appropriated vnto Gods service, which ought to be according to the truth of the Gospell, without carnall rites.

VII. Because it contayneth some *prayers whereof the latter part depends not vpon the former*, viz.

The collectes vpon

| | | |
|--------------------|---|----------------------|
| Innocents day | } | 3. Sun. after Easter |
| Epiphany | | Trinitie Sundap |
| First Sun. in Lent | } | 13. Sunday after |
| Sun. before Easter | | (Trinitie. |

And some *prayers* which are not *warrantable*, viz. The Collect vpon 12. Sunday after Trinitie, and on the first after the offertorie.

1 We desire something that our pray-

ers dare not presume to aske, whereas it is no presumption to aske any lawfull thing in Christs name,

2. We pray for that which we say, we dare not pray for, which is a contradiction.

VIII. Because we *subscribe to the reading of we know not what, viz.*

All Homilies that hereafter shalbe set foorth by common authoritie.

IX. Because the Collect, Epistle and Gospell on the first day of Lent, and the Epistle and Gospell on the first Sunday in Lent favour of *superstition*, in regard of the time, for which they are appointed.

So also doth the custome of doing open penance in the beginning of Lent, the practise whereof is approved, and the restitution thereof, wished in the Commination.

X. Because, it permits any of the *Communicants to make the publicke confession of sinnes* (which also cōtaines a prayer) in the name of all the rest; which only belongs to the Minister as his speciall of-

Rubr. confess at the commu.

fice, he being the mouth of the people, and in that case a publique person.

XI. Because it containeth in it diverse *corrupt translations* of holy scriptures. 7^l

1. *By leauing out of wordes.*

1. Higgajon, Selah, and the titles of the Psalms.

2. The Conclusion after the 72. Psalm and these wordes (*praise ye the Lord*) at the least 17. times.

3. The Conclusion of the Lords prayer, & that, every where, throughout the service, after the popish maner.

4. In the reading of the commandments, these wordes, *Which brought thee out of the land of Egypt, out of the house of bondage.*

5. In the Epistle on the first Sunday after the Epiphany these wordes, holy and beloved, Colos. 3. 12.

2. *Putting too of wordes.*

1. Psalm 14. three whole verses.

2. Ps. 136. a whole verse in the end.

3. Ps. 24. 6. this word (O) added, corrupteth the text, by applying to Iacob, as spoken of him which belongs to God.

4. Mar. 9. 25. And said, Damsell arise. Gosp. 241

Ep. 25. Tri.
Gof. Triun.
Gof. 10. Tri
East,
Epi. Saint
Luk.

5. Ier. 23. 5. With wisdom.

6. Luc. 16. 21. No man gaue vnto him.

7. Lu. 19. 42. Thou wouldest take heed

8. Luc. 24. 36. It is I, feare not.

9. 2. Tim. 4. 5. Be sober.

3. *Perverting the meaning of the ho-
ly Ghost.*

1. Psal. 117. 4. Because of mens workes
done against the words of my lips,
&c. (for) concerning the works of
men, by the wordes of thy lips, &c.

2. Psal. 18. 26. With the froward, thou
shalt learne frowardnes (for) with
the froward, thou wilt shew thy self
froward, *spoken of God.*

3. Psal. 68. 6. He makes men to be of
one minde in an house (for) he ma-
keth the solitarie to dwell in fami-
lies.

4. Psal. 105. 28. They were not obedi-
ent, (for) they were not disobedient:

5. Psal. 106. 30. Phineas praye, (for) ex-
ecuted iudgement.

6. Psal. 107. 40. Though he suffered
them to be evill intreated, (for) he
powreth contempt vpon nobles.

7. Psal. 125. 3. The rodde of the vn-
godly commeth not into the lot of
the righteous, (for) resteth not vpon it

8. Psal.

8. Psal. 141. 6. yea, I wil pray yet against
their wickednes (for) within a while
I shall euen pray in their miseries.
9. Isai. 63. 11. Israell remembred (for) Epi. Mund.
He (that is, God) remembred. East.
10. Mat. 27. 9. Whom they bought of Gosp. last
the children of Israell, (for) whom Lent.
the children of Israell valued.
11. Luc. 1. 28. Haile full of grace (for) Annant,
freely beloved.
12. Luc. 1. 48. The lowlines of his hand- Magnificat.
maid (for) poore degree.
13. 1. Cor. 9. 27. Should be a castaway Epi. septua.
(for) reprovab.
14. Gal. 4. 25. Agar in Arabia bordereth Epi. 4. Lent
vpon Ierusalem, (for) Answereth to
Ierusalem that now is.
15. Phil. 2. 7. Christ was found in his Epi. last sun
apparell, like a man, (for) In shape in Lent.
as a man.
16. Heb. 9. 15. The high Priest entred Wednes. b.
into the holy place, with strange East.
bloud (for) other bloud, that is, not
his owne.
17. 1. Pet. 3. 20. When the long suffering Easter eve.
of God, was once looked for (for)
The long suffering of God abroad, or
waited.

XII. Because it *misapplieth some place of the holy scriptures* to the counten-

tenancing of erronious & doubtfull matters.

Innocents.

1. Revel. 14. 1. to those children whom Herod caused to be murdered, whom the collect calles Gods witnesses.

East. Eve.

2. 1. Pet. 3. 17. to the time that Christ aboard in the grave.

Michael,

3. Reuel. 12. 7. to Michael as a created Angell.

Secondly we can not subscribe to the booke of ordination, as it is required in the 36. Canon.

I. Because it contayneth in it some manifest vntruthes, for

1. It affirmeth that it is evident to all men diligently reading holy scriptures and ancient authors, that from the Apostles times, there haue bine these orders of Ministers in the Church, viz, Bishopes, Priestes, and Deacons.

2. It saith that God did inspire his holy Apostles to choose S. Steven to the order of Deacons, set downe in that booke, and that the Deacons then to be ordered, are called to the like office and ministration.

II. Because it containeth in it some thing that is dangerous & against

the order which (as we are perswaded) God hath set in his Church.

1. It seemes to make the Lords supper greater then Baptisme; and confirmation greater then either of them, by permitting Baptisme to the Deacon, the Lords Supper to the Priest, and confirmation to the Bishop onely.
2. It preferreth private prayer before publique, in a publique place and action.
3. It permitteth the Bishop to order Deacons alone, requiring none other to ioyne with him, in laying on of hands vpon them, which is not permitted in the ordering of Priests.

III. Because in it some places of the *holy scripture* are *misapplied* to the countenancing of errours; for

1. Acts 6.1.7. is misapplied to warrant the ordination of our Deacons.
2. The Bishop is appointed in the ordering of a Priest or Bishop, to vse those very wordes (*Receave ye the holy Ghost*) which Christ our Saviour vsed at the sending forth of his Apostles, which he did, because being God, he was able, and did *extraordinari-*

narily give that which he willed
them to receave.

*Thirldy we can not subscribe to
the booke of Homilies*

Because, it contayneth in it sundrie,
erronious and doubtfull matters.

2. Tom. ser.
of almes,
part. 2. pag.
325.

1. In it, the Apocrypha are ordinarily
called *holy Scriptures*, and the place
of *Tobi* the fourth contayning dan-
gerous doctrine, being alleadged, it
is said, of it, that *the holy Ghost tea-
cheth in Scriptures.*

1. Tom. ser.
of whore.
dome. par. 3

2. It saith, that though manslaughter
was committed before, yet was not
the world destroyed for that, but for
whoredome, all the world (few on-
ly excepted) was ouerflowed with
water and perished.

2. Tom. ser.
of right vse
of y church.
2. Tom. ser.
of cer. places
of ho. scrip.

3. In it the fact of Ambrose, in excom-
municating Theodosius, is iustified.

4. It saith that pluralitie of wiues was
by a speciall prerogative suffered to
the Fathers of the old Testament, that
they might haue many children, be-
cause, every one of them hoped and
begged often times of God in their
prayers that the blessed seede might
come and be borne of his stocke and
kinred.

1

3

y

c

-

it

-

r

t

r

-

n

-

s

o

t

-

l

t

e

m